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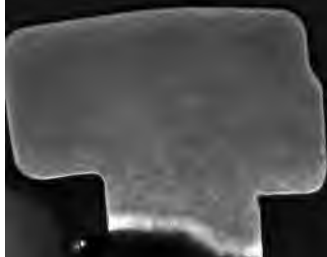
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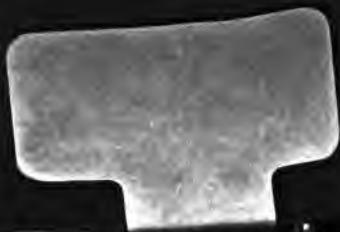
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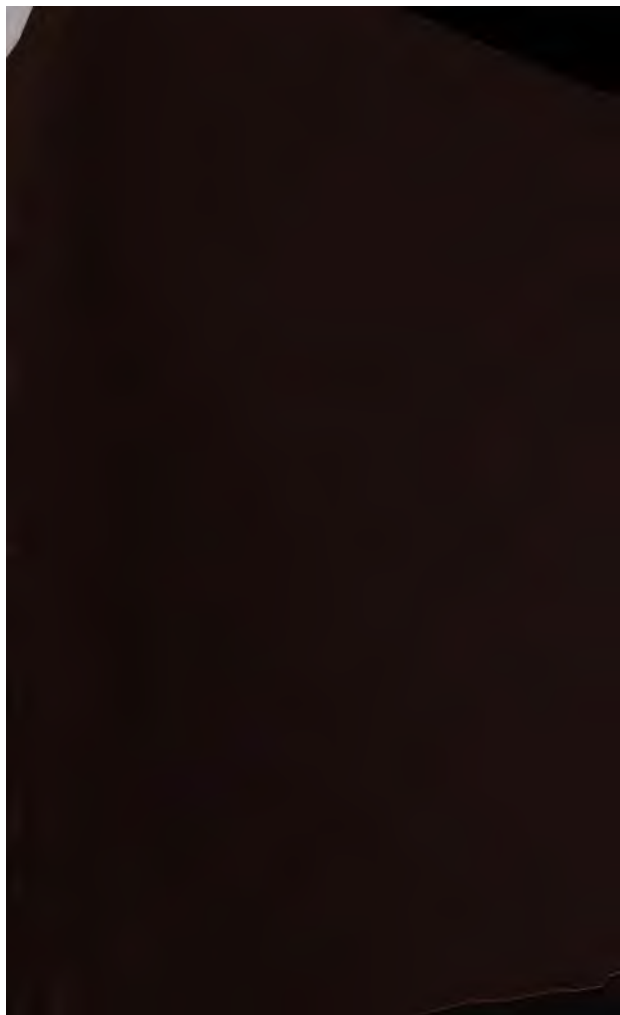






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IN CHARITATE PERPETUA DILEXI TE.

*Jerem. XIII. 3.*

The  
**Catholic's Manual**  
OF  
**INSTRUCTIONS AND DEVOTIONS.**



**Permissu Superiorum.**

**LIVERPOOL:**  
**PUBLISHED BY ROCKLIFF BROTHERS, CASTLE STREET.**

**MDCCCLXVII.**

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ENTERED AT STATIONERS' HALL.



## **Explanatory Notice.**

THE "usual conditions" for gaining a Plenary Indulgence, so often alluded to in the following pages, are to approach worthily the Sacraments of Penance and the Blessed Eucharist, and to pray for the intentions of the Sovereign Pontiff.

A further condition not unfrequently is required, that the prayers for the intention of the Sovereign Pontiff be recited in some church or public oratory; hence it is a useful and pious practice to comply with this condition before quitting the church or public oratory, after Holy Communion.

This Condition of visiting a church or public oratory is required in order to gain the Plenary Indulgence attached to the recital of the following prayers: Litany of Loretto (page 12); Memorare (page 19); Prayer to our Blessed Lady (page 19); Anima Christi (page 71); Ejaculatory Prayer to the Most Holy Trinity (page 143), and to the Blessed Virgin (page 146); For those in their Agony (page 355); Prayer for Peace (page 441); Praises of the Holy Name (page 475).

It is not necessary for those who go weekly to Confession, to confess on the day on which they propose to gain a Plenary Indulgence: their weekly Confession will suffice for all the Indulgences that may occur during the week, when confession of sins is required, provided the remaining conditions be complied with.

When the letter A is introduced in the following pages, it indicates that the Indulgence so marked is applicable, by way of suffrage, to the Souls in Purgatory.

STONYHURST COLLEGE,

Feast of the Nativity B. V. M.

Sept. 8, 1867.

# A Table of the Feasts

OBSERVED BY THE CATHOLICS OF ENGLAND.

The Days of Obligation are in Small Capitals. The Days of Devotion are in Italics.

## ALL THE SUNDAYS IN THE YEAR.

### JANUARY.

- 1 The CIRCUMCISION, or  
New Year's Day.
- 6 The EPIPHANY, or  
Twelfth Day.

### FEBRUARY.

- 2 *The Purification, or Can-*  
*dlemas Day.*
- 24 *St. Matthias.*

### MARCH.

- 19 *St. Joseph, Spouse of the*  
*Blessed Virgin.*
- 25 *The Annunciation of the*  
*Blessed Virgin, or*  
*Lady Day.*

### APRIL.

- 23 *St. George the Martyr.*

### MAY.

- 1 *SS. Philip and James.*
- 3 *The Invention or Finding*  
*of the Cross.*

### JUNE.

- 24 *The Nativity of St. John*  
*the Baptist.*
- 29 *SS. PETER and PAUL.*

### JULY.

- 25 *St. James.*
- 26 *St. Ann, Mother of the*  
*Blessed Virgin.*

### AUGUST.

- 10 *St. Lawrence, Martyr.*
- 15 *The ASSUMPTION of the*  
*Blessed Virgin.*
- 24 *St. Bartholomew.*

### SEPTEMBER.

- 8 *The Nativity of the Blessed*  
*Virgin.*
- 21 *St. Matthew.*
- 29 *Michaelmas Day.*

### OCTOBER.

- 28 *SS. Simon and Jude.*

### NOVEMBER.

- 1 *ALL SAINTS.*
- 30 *St. Andrew.*

### DECEMBER.

- 8 *The Immaculate Concep-*  
*tion of the Blessed*  
*Virgin.*
- 21 *St. Thomas.*
- 25 *CHRISTMAS DAY.*
- 26 *St. Stephen, Martyr.*
- 27 *St. John.*
- 28 *Holy Innocents.*
- 29 *St. Thomas of Canterbury.*

### **Notable Feasts.**

**EASTER SUNDAY**, *Monday and Tuesday.*

**ASCENSION DAY**, or the Thursday forty days after Easter.

**WHITSUNDAY**, *Monday and Tuesday.*

**CORPUS CHRISTI**, being the first Thursday after Trinity Sunday.

### **Fasting Days.**

**THE** forty days of Lent.

The Ember Days, at the four seasons, being the Wednesday, Friday, and Saturday of the first week in Lent, of Whitsun Week, of the third week in September, and of the third week in Advent.

The Vigils or Eves of Whitsunday, of Saints Peter and Paul, of the Assumption of the Blessed Virgin, of all Saints, and of Christmas day.

The Wednesdays and Fridays in Advent.

N.B.—When any fasting-day falls upon a Sunday, it is to be observed on the Saturday before. If the feast fall upon a Monday, the vigil is kept upon Saturday.

### **Abstinence Days.**

**THE** Sundays in Lent, unless leave be given to eat meat.

All the Fridays of the year, except when Christmas Day falls on a Friday.

## vi.

**N.B.**—The Catholic Church commands all her children, upon Sundays and Holydays of Obligation, to be present at the great Eucharistic Sacrifice, which is called the Mass, and to rest from servile work on those days, and to keep them holy.

**2ndly**—She commands them to abstain from flesh on all days of fasting and abstinence ; and on fasting days to eat but one meal.

**3rdly**—She commands them to confess their sins to their Pastors at least once a year.

**4thly**—She commands them to receive the blessed Sacrament at least once a year, and that at Easter, or thereabouts.

The fourth Council of Lateran, Can. 21, ordains, "That every one of the faithful of both sexes, after they come to the years of discretion, shall, in private, faithfully confess all their sins, at least once a year, to their Pastor: and take care to fulfil, to the best of their power, the penance enjoined them: receiving reverently, at least at Easter, the Sacrament of the Eucharist, unless perhaps by the counsel of their Pastor, for some reasonable cause, they judge it proper to abstain from it for a time ; otherwise, let them be excluded from the Church whilst living, and when they die be deprived of Christian burial."

## A Table of Movable Feasts.

Year of our Lord.	Septua- gesima.	Ash Wednes- day.	Easter Sunday.	Ascen- sion.	Whit Sunday.	Corpus Christi.	First Sunday in Advent.
1867	Feb 17	Mar 6	Apr 21	May 30	June 9	Jun 20	Dec 1
1868	Feb 9	Feb 26	Apr 12	May 21	May 31	Jun 11	Nov 29
1869	Jan 24	Feb 10	Mar 28	May 6	May 16	May 27	Nov 28
1870	Feb 13	Mar 2	Apr 17	May 26	June 5	Jun 16	Nov 27
1871	Feb 5	Feb 22	Apr 9	May 18	May 28	June 8	Dec 3
1872	Jan 28	Feb 14	Mar 31	May 9	May 19	May 30	Dec 1
1873	Feb 9	Feb 26	Apr 13	May 22	June 1	Jun 12	Nov 30
1874	Feb 1	Feb 18	Apr 5	May 14	May 24	June 4	Nov 29
1875	Jan 24	Feb 10	Mar 28	May 6	May 16	May 27	Nov 28
1876	Feb 13	Mar 1	Apr 16	May 25	June 4	Jun 15	Dec 3
1877	Jan 28	Feb 14	Apr 1	May 10	May 20	May 31	Dec 2
1878	Feb 17	Mar 6	Apr 21	May 30	June 9	Jun 20	Dec 1
1879	Feb 9	Feb 26	Apr 13	May 22	June 1	Jun 12	Nov 30
1880	Jan 25	Feb 11	Mar 28	May 6	May 16	May 27	Nov 28
1881	Feb 13	Mar 2	Apr 17	May 26	June 5	Jun 16	Nov 27
1882	Feb 5	Feb 22	Apr 9	May 18	May 28	June 8	Dec 3
1883	Jan 21	Feb 7	Mar 25	May 3	May 13	May 24	Dec 2
1884	Feb 10	Feb 27	Apr 13	May 22	June 1	Jun 12	Nov 30
1885	Feb 1	Feb 18	Apr 5	May 14	May 24	June 4	Nov 29
1886	Feb 21	Mar 10	Apr 25	June 3	Jun 13	Jun 24	Nov 28
1887	Feb 6	Feb 23	Apr 10	May 19	May 29	June 9	Nov 27
1888	Jan 29	Feb 15	Apr 1	May 10	May 20	May 31	Dec 2
1889	Feb 17	Mar 6	Apr 21	May 30	June 9	Jun 20	Dec 1
1890	Feb 2	Feb 19	Apr 6	May 15	May 25	June 5	Nov 30

## Plenary Indulgences,

*Granted to the Faithful in the Dioceses of  
England.*

1. CHRISTMAS Day, and the twelve days following, to the day of the Epiphany, inclusively.

2. The first week of Lent, beginning with the first Sunday, and ending with the second Sunday, inclusively.

3. Easter, i.e. from Palm Sunday, inclusively, to Low Sunday, inclusively.

4. From Whitsunday, inclusively, to the end of the octave of Corpus Christi.

5. The feast of SS. Peter and Paul, and during the octave.

6. From the Sunday, inclusively, preceding the festival of the Assumption of the Blessed Virgin Mary to the twenty-second day of August, inclusively. But if the festival of the Assumption fall on a Sunday, the Indulgence begins on that day.

7. From the Sunday, inclusively, preceding the festival of St. Michael to the Sunday following, inclusively. But if the festival of St. Michael fall on a Sunday, the Indulgence begins on that day.

8. From the Sunday, inclusively, preceding the festival of All Saints to the eighth day of November, inclusively. But if the feast of All Saints fall on a Sunday, the Indulgence begins on that day.

*The Conditions of the 2nd, 4th and 8th are,*

1. That the faithful confess their sins, with sincere repentance, to a Priest approved by the Bishop.

2. That they worthily receive the Holy Communion.

3. That, if their state and condition allow it, they give some alms to the poor, either on the eve or on the day of their Communion.

4. That on the day of their Communion, they offer up some prayers to God, for the whole state of the Catholic Church throughout the world ; for bringing back all straying souls to the fold of Christ, for the general peace of Christendom, and for the blessing of God upon this nation.

*The conditions of the 1st, 3rd, 6th and 7th are,*

1. That the faithful confess their sins, with sincere repentance, to a Priest approved by the Bishop.

2. That they worthily receive the Holy Communion.

3. That they visit some chapel or oratory where mass is celebrated, and pray to God for the peace of his Church.

4. That they be in readiness of mind to assist the poor with alms in proportion to their abilities; or to frequent catechisms and sermons when they can do it without great inconvenience ; or to afford their assistance to the

sick, or to such as are near their end, out of the motive of Christian charity.

NOTE.—It is not required, for gaining these four indulgences granted by Pope Benedict XIV., that these works of mercy, corporal or spiritual, or the being present at catechism or sermons, be done on the same day with the communion; but only that persons be then in a disposition or readiness of mind to do these things, or some of them, at least, when they have an opportunity.

*The Conditions of the 5th are,*

1. That the faithful confess their sins, with sincere repentance, to a Priest approved by the Bishop.
2. That they worthily receive the Holy Communion.
3. That, for some space of time, they pray to God, with a sincere heart, for the conversion of infidels and heretics, and for the free propagation of the holy faith.

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**The manner of Lay Persons Baptizing an Infant in danger of Death.**

TAKE common water, pour it on the head or face of the child, and while you are pouring it, say the following words:—

“I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.”

N.B.—Any person, whether man, woman, or child, may baptize an infant in case of danger of death, that is, when there is reason to think that the child will not live till a Catholic Priest can come to baptize it.



# MANUAL

OF

## Instructions and Devotions.



### Instructions and Devotions on Rising.

It is most important to commence the day well. The first thoughts of a Christian on rising are like those first fruits of which God in the Old Law was most jealous. Endeavour to contract the holy habit of raising your heart to God immediately on waking, to implore his protection and grace, that the day which, in his infinite goodness he adds to your life, may not add to the number of your sins, but, on the contrary, increase your merits and tend to his glory.

The first thoughts of the day are those the devil is most anxious to snatch from you; hence having made the sign of the cross, present your offering at once to God, and say, "*O my God, I offer thee my heart, and most earnestly beg of thee to take possession of it;*" or, "*In thee, O my God, and for thee, and from thee, and with thee, in union with the sacred hearts of Jesus and Mary, I will perform this action, and all the other actions of the day.*"

Have a fixed and early hour for rising, and let not sloth detain you in bed. Whilst dressing, entertain yourself with pious thoughts, and let all be done modestly and respectfully. If so much care is taken in adorning the body, and defending it from cold or heat, how much greater care should be taken in preparing the soul to appear in a becoming manner before God, and his Saints and Angels?

It is a pious and most useful practice to make a general intention in the morning, to gain those indulgences that are attached by the Church, to any actions you may perform during the day.

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### *Morning Prayers.*

IN the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Blessed be the Holy and undivided Trinity, now and for ever. Amen.

### THE LORD'S PRAYER.

OUR Father who art in heaven, hallowed be thy name: thy kingdom come: thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation; but deliver us from evil. Amen.

## THE HAIL MARY.

HAIL Mary, full of grace, the Lord is with thee. Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, mother of God, pray for us sinners, now, and at the hour of our death. Amen.

## THE APOSTLES' CREED.

I BELIEVE in God the Father Almighty, Creator of heaven and earth. And in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell, the third day he rose again from the dead; he ascended into heaven, sitteth at the right hand of God the Father Almighty; thence he shall come to judge the living and the dead. I believe in the Holy Ghost; the holy Catholic Church; the communion of Saints; the forgiveness of sins; the resurrection of the body, and life everlasting. Amen.

## THE CONFITEOR.

I CONFESS to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Bap-

tist, to the holy Apostles Peter and Paul, and to all the Saints, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, the blessed Michael the Archangel, the blessed John the Baptist, the holy Apostles Peter and Paul, and all the Saints, to pray to the Lord our God for me.

May Almighty God have mercy on us and forgive us our sins, and bring us to life everlasting. Amen.

May the Almighty and merciful Lord give us pardon, absolution, and remission of our sins. Amen.

AN ACT OF FAITH IN THE PRESENCE  
OF GOD.

O MY God, I firmly believe thou art here and perfectly seest me, and that thou observest all my actions, all my thoughts, and the most secret motions of my heart. Canst thou suffer in thy holy presence a sinner who has so often offended thee? It is thy goodness and liberality which invite and command my poverty to come to thee. Give me grace, therefore, to pray as I ought.

Come, O Holy Spirit, fill the hearts of thy faithful, and kindle in them the fire of thy love.

Ÿ. Send forth thy Spirit, and our hearts shall be regenerated.

R̃. And thou shalt renew the face of the earth.

## PRAYER.

O God, who by the light of the Holy Ghost didst instruct the hearts of the faithful, give us by this same Holy Spirit, a love and relish of what is right and just, and the constant enjoyment of his comforts; through Jesus Christ our Lord thy Son, who with thee, in unity of the same Holy Ghost, liveth and reigneth God for ever. Amen.

## AN ACT OF ADORATION AND THANKSGIVING.

O MY God, I adore thee as my Creator and my Sovereign Good: and with all possible thanksgiving I acknowledge the many benefits which thou hast conferred upon me, in relation both to body and soul. Thou hast created me out of nothing; redeemed me by the death of thy Son; sanctified me by the grace of thy Holy Spirit; preserved me from an infinity of

dangers and from hell fire, which I have deserved by my sins. Thou knowest that I am an unprofitable and ungrateful servant, nevertheless thou hast all this time had patience with me; thou hast preserved me the night past, and given me this present day, that I may labour with more care and diligence than I have hitherto done, to obtain the crown of immortal glory, which thy goodness hath prepared for me. O my God, how good thou art towards me! What return can I make for such innumerable benefits? I will bless thy holy name, and serve thee all the days of my life.

Here let us renew our sorrow for the sins of our past lives, and make resolutions against the temptations and dangerous occasions we may meet with during the day.

AN ACT OF CONTRITION WITH GOOD  
RESOLUTIONS.

O my God, how ill have I hitherto lived! How little have I done for thee! I am heartily sorry I have spent and lost that time in offending thee, which thine infinite goodness gave me to be employed in thy service, in advancing the good of my soul, and in purchasing everlasting life. I

detest all the sins which I have committed against thy divine Majesty. I am sorry that I have offended thee, because thou art infinitely good, and sin is infinitely displeasing to thee: I love thee with my whole heart and soul, and I firmly purpose, by the help of thy grace, to serve thee more faithfully for the future. Receive, I beseech thee, the remainder of my life: I renew my promises made in baptism; I renounce the devil, his works, and all his pomps; I now begin and will endeavour to spend this day according to thy holy will, both as to the nature and circumstances of my actions, performing them so that they may be pleasing to thee. I will take particular care to avoid the failings to which I am subject, and to exercise the virtues which are most suitable to my state and employment.

## AN OBLATION.

I OFFER to thee, O my God! the life and death of thine only Son; and with them these my affections and resolutions, my thoughts, words, deeds, and sufferings of this day, and of all my life; in honour of thine adorable Majesty, in thanksgiving for all thy benefits, in satisfaction for my

sins, and to obtain the assistance of thy grace; that persevering to the end in doing thy holy will, I may love and enjoy thee for ever in thy glory.

A PETITION.

THOU knowest, O my God, how weak and unable I am to do good: leave me not to myself, but take me under thy protection, and give me grace faithfully to comply with these holy resolutions. Enlighten my understanding with a lively faith, raise up my will to a firm hope, and inflame it with an ardent charity.

Strengthen my weakness, and cure the corruption of my heart; grant that overcoming my enemies, both visible and invisible, I may make good use of thy grace; and vouchsafe to add to these blessings the inestimable gift of final perseverance.

℣. To thee, O Lord, I have lifted up my voice.

℞. And early in the morning my prayer shall come before thee.

℣. Let my mouth be ever filled with thy praises.

℞. That I may publish thy glory, and all the day thy greatness.



℣. Turn away thy face, O Lord, from my sins;

℞. And blot out all my iniquities.

℣. Create in me a clean heart, O God;

℞. And renew a right spirit within me.

℣. Cast me not out of thy sight;

℞. And take not thy Holy Spirit from me.

℣. Restore to me the joy of thy salvation;

℞. And strengthen me with a perfect spirit.

℣. Our help is in the name of our Lord.

℞. Who hath made both heaven and earth.

℣. Vouchsafe, O Lord, this day.

℞. To preserve us from all sin.

℣. Have mercy on us, O Lord.

℞. Have mercy on us.

℣. Let thy mercy, O Lord, be poured upon us;

℞. According to the hopes we have placed in thee.

℣. O Lord, hear my prayer.

℞. And let my cry come to thee.

#### PRAYER.

ALMIGHTY Lord and God, who hast brought us to the beginning of this day,

let thy powerful grace so conduct us through it, that we may not fall into any sin, but that all our thoughts, words, and actions may be regulated according to the rules of thy heavenly justice, and tend to the observance of thy holy law : through the merits of Jesus Christ our Lord. Amen.

## PRAYER.

LORD God, and King of heaven and earth, vouchsafe this day to rule and sanctify, to direct and govern our souls and bodies, our senses, words, and actions in conformity to thy law, and in strict obedience to thy commands ; that by the help of thy grace, O Saviour of the world, we may be fenced and freed from all evils, both now and for ever. Amen.

## PRAYER.

O God, who out of thy unspeakable providence, art pleased to appoint the holy Angels for our guardians, give ear to the supplications which we make for a continuance of their protection, and that we may be added to their joyful number for all eternity. Amen.

O Angel of God, who, by divine appointment, art my guardian, to watch over me in all my ways, be pleased this day to enlighten, preserve, rule, and govern me, whom the goodness of our God has committed to thy charge, and to defend me from all the powers of darkness.

May our Lord bless us, and preserve us from all evils, and bring us to life everlasting.

And may the souls of the faithful, through the mercy of God, rest in peace.  
Amen.



### Litany of Loretto.

(300 days Indulgence for each recital. Plenary Indulgence on the Five Principal Feasts B.V.M., on usual Conditions. A.)

SUB tuum præ-  
sidium confugimus,  
sancta Dei Genitrix,  
nostras deprecationes  
ne despicias in necessi-  
tatibus nostris, sed a  
periculis cunctis libera  
nos, semper Virgo  
gloriosa et benedicta.

Kyrie eleison.

*Christe eleison.*

Kyrie eleison.

Christe audi nos.

*Christe exaudi nos.*

Pater de cœlis Deus,  
*miserere nobis.*

Fili, Redemptor mun-  
di Deus, *miserere*  
*nobis*

Spiritus Sancte Deus,  
*miserere nobis.*

Sancta Trinitas, unus  
Deus, *miserere nobis.*

Sancta Maria,  
Sancta Dei Genitrix,  
Sancta Virgo vir-  
ginum,

Mater Christi,  
Mater divinæ gratiæ,

Ora pro nobis.

WE fly to thy pa-  
tronage, O holy Mother  
of God, despise not  
our petitions in our  
necessities, but deliver  
us from all dangers, O  
ever glorious and  
blessed Virgin.

Lord, have mercy on us.

*Christ, have mercy on us.*

Lord, have mercy on us.

Christ, hear us.

*Christ, graciously hear*  
*us.*

God, the Father of  
heaven, *Have mercy*  
*on us.*

God the Son, Redeem-  
er of the world,  
*Have mercy on us.*

God, the Holy Ghost,  
*Have mercy on us.*

Holy Trinity, one God,  
*Have mercy on us.*

Holy Mary,  
Holy Mother of God,  
Holy Virgin of vir-  
gins,

Mother of Christ,  
Mother of divine  
grace,

Pray for us.

Mater purissima,  
Mater castissima,  
Mater inviolata,  
Mater intemerata,  
Mater amabilis,  
Mater admirabilis,  
Mater Creatoris,  
Mater Salvatoris,

Virgo prudentissima,  
Virgo veneranda,  
Virgo prædicanda,  
Virgo potens,  
Virgo clemens,  
Virgo fidelis,  
Speculum justitiæ,  
Sedes sapientiæ,  
Causa nostræ lætitiæ,

Vas spirituale,  
Vas honorabile,  
Vas insigne devo-  
tionis,

Rosa mystica,  
Turris Davidica,  
Turris eburnea,  
Domus aurea,  
Fœderis arca,

Janua cœli,  
Stella matutina,  
Salus infirmorum,  
Refugium peccato-  
rum,  
Consolatrix afflicto-  
rum,  
Auxilium Christian-  
orum,

Mother most pure,  
Mother most chaste,  
Mother inviolate,  
Mother undefiled,  
Amiable Mother,  
Admirable Mother,  
Mother of our Creator,  
Mother of our Re-  
deemer,

Virgin most prudent,  
Venerable Virgin,  
Renowned Virgin,  
Powerful Virgin,  
Merciful Virgin,  
Faithful Virgin,  
Mirror of justice,  
Seat of wisdom,  
Cause of our joy,  
Spiritual vessel,  
Honourable vessel,  
Singular vessel of  
devotion,

Mystical rose,  
Tower of David,  
Tower of ivory,  
House of gold,  
Ark of the covenant,  
Gate of heaven,  
Morning star,  
Health of the weak,  
Refuge of sinners,

Comforter of the  
afflicted,  
Help of Christians,

*Ora pro nobis.*

*Pray for us.*

Règina Angelorum,	Queen of Angels,	<i>Ora pro nobis.</i>	<i>Pray for us.</i>
Regina Patriarcharum,	Queen of Patriarchs,		
Regina Prophetarum,	Queen of Prophets,		
Regina Apostolorum,	Queen of Apostles,		
Regina Martyrum,	Queen of Martyrs,		
Regina Confessorum,	Queen of Confessors,		
Regina Virginum,	Queen of Virgins,		
Regina Sanctorum omnium,	Queen of all Saints,		
Regina sine labe originali concepta,	Queen conceived without original sin,		

Agnus Dei, qui tollis peccata mundi, *parce nobis, Domine.*

Lamb of God, who takest away the sins of the world, *Spare us, O Lord.*

Agnus Dei, qui tollis peccata mundi, *exaudi nos, Domine.*

Lamb of God, who takest away the sins of the world, *Graciously hear us, O Lord.*

Agnus Dei, qui tollis peccata mundi, *miserere nobis.*

Lamb of God, who takest away the sins of the world, *Have mercy on us.*

*Ant.* Sub tuum præsidium confugimus, sancta Dei Genitrix, nostras deprecationes ne despicias in necessitatibus nostris, sed a periculis cunctis libera nos, semper Virgo gloriosa et benedicta.

*Ant.* We fly to thy patronage, O holy Mother of God, despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.

Ÿ. Ora pro nobis,  
sancta Dei Genitrix.

℞. Ut digni efficiamur  
promissionibus  
Christi.

## ORATIO.

GRATIAM tuam quæsumus, Domine, mentibus nostris infunde; ut qui, Angelo nuntiante, Christi Filii tui incarnationem cognovimus, per passionem ejus et crucem, ad resurrectionis gloriam perducamur. Per eundem Christum Dominum nostrum. Amen.

Ÿ. Divinum auxilium maneat semper nobiscum. ℞. Amen.

Ÿ. Et fidelium animæ per misericordiam Dei, requiescant in pace. ℞. Amen.

Ÿ. Pray for us, O holy Mother of God.

℞. That we may be made worthy of the promises of Christ.

## PRAYER.

POUR forth, we beseech thee, O Lord, thy grace into our hearts; that we, to whom the incarnation of Christ thy Son was made known by the message of an angel, may, by his passion and cross, be brought to the glory of his resurrection, through the same Christ our Lord. Amen.

Ÿ. May the divine assistance remain always with us. ℞. Amen.

Ÿ. And may the souls of the faithful, through the mercy of God, rest in peace. ℞. Amen.



## Angelus Domini.

To be said morning, noon, and night, in memory of our Saviour becoming man for our salvation.

(100 days Indulgence for each recital as above.—Plenary Indulgence once a month, on the usual conditions. A.)

<p>ANGELUS Domini nuntiavit Mariæ ;</p>	<p>THE Angel of the Lord declared unto Mary ;</p>
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<p>Et concepit de Spiritu Sancto.</p>	<p>And she conceived of the Holy Ghost.</p>
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*Ave Maria, &c.*

*Hail Mary, &c.*

<p>Ecce ancilla Domini ;</p>	<p>Behold the hand- maid of the Lord :</p>
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<p>Fiat mihi secundum verbum tuum.</p>	<p>May it be done to me according to thy word.</p>
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*Ave Maria, &c.*

*Hail Mary, &c.*

<p>Et Verbum caro factum est ;</p>	<p>And the Word was made flesh :</p>
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<p>Et habitavit in nobis.</p>	<p>And dwelt amongst us.</p>
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*Ave Maria, &c.*

*Hail Mary, &c.*

<p>Ÿ. Ora pro nobis, Sancta Dei Genitrix.</p>	<p>Ÿ. Pray for us, O holy Mother of God.</p>
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<p>Rz. Ut digni effici- amur promissionibus Christi.</p>	<p>Rz. That we may be made worthy of the promises of Christ.</p>
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### ORATIO.

### PRAYER.

<p>GRATIAM tuam, quæ- sumus Domino, men- tibus nostris infunde: ut qui, Angelo nun- tiant, Christi Filii tui incarnationem cogno-</p>	<p>POUR forth, we be- seech thee, O Lord, thy grace into our hearts, that we, to whom the incarnation of Christ thy Son was</p>
---	---



vimus, per passionem  
ejus et crucem ad  
resurrectionis gloriam  
perducamur. Per eum-  
dem Christum Domi-  
num nostrum. Amen.

made known by the  
message of an Angel,  
may, by his passion  
and cross, be brought  
to the glory of his  
resurrection. Through  
the same Christ our  
Lord. Amen.

### Regina Cæli.

Instead of the "Angelus Domini," the Anthem  
"Regina Cæli" is said from Easter Eve till Trinity  
Sunday.

(Indulgences the same as for the "Angelus Domini.")

REGINA cæli lætare;  
Alleluia.

Quia quem meruisti  
portare; Alleluia.

Resurrexit sicut  
dixit; Alleluia.

Ora pro nobis Deum.  
Alleluia.

Ÿ. Gaude et lætare,  
Virgo Maria: Alleluia.

R. Quia surrexit  
Dominus vere. Alle-  
luia.

#### ORATIO.

DEUS, qui per resur-  
rectionem Filii tui  
Domini nostri Jesu  
Christi mundum læti-

QUEEN of heaven  
rejoice; Alleluia.

Because he whom  
thou hast deserved to  
bear; Alleluia.

Has risen, as he  
said; Alleluia.

Pray to God for us.  
Alleluia.

Ÿ. Rejoice and be  
glad, O Virgin Mary:  
Alleluia.

R. Because the Lord  
hath truly risen. Alle-  
luia.

#### PRAYER.

O GOD, who through  
the resurrection of thy  
Son Jesus Christ our  
Lord, hast vouchsafed

ficare dignatus es; praesta quaesumus, ut per ejus Genitricem Virginem Mariam, perpetuæ capiamus gaudia vitæ. Per eundem Christum Dominum nostrum. Amen.

to give joy to the world: grant, we beseech thee, that by the intercession of the Virgin Mary, his Mother, we may receive the joys of eternal life. Through the same Christ our Lord. Amen.

### Act of Consecration to our Blessed Lady.

SANCTA Maria, Mater Dei et Virgo, ego N. N., te hodie in Dominam, Patronam, et Advocatam eligo: firmiterque statuo ac propono me nunquam te derelicturum, neque contra te aliquid unquam dicturum aut facturum, neque permissurum ut a meis subditis aliquid contra tuum honorem unquam agatur. Obsecro te igitur, suscipe me in servum perpetuum, adsis mihi in actionibus omnibus meis, nec me deseras in hora mortis. Amen.

HOLY Mary, Mother of God and Virgin, I, N. N., choose thee this day for my Queen, my Patroness, and my Advocate, and I firmly resolve and purpose never to abandon thee, and never to say or do anything against thee, nor allow anything to be done against thy honour by those subject to me. I beseech thee, therefore, receive me as thy servant for ever, assist me in all my actions, and abandon me not at the hour of death. Amen.

### Memorare.

(300 days Indulgence for each recital.—Plenary Indulgence once in the month, on usual conditions. A.)

**MEMORARE,** O piissima Virgo Maria, non esse auditum a sæculo quemquam ad tua currentem præsidia, tua implorantem auxilia, tua petentem suffragia, esse derelictum. Ego tali animatus confidentia, ad te, Virgo virginum, Mater, curro, ad te venio, coram te gemens peccator assisto; noli, Mater Verbi, verba mea despiciere, sed audi propitia, et exaudi. Amen.

**REMEMBER,** O most Holy Virgin Mary, that no one ever had recourse to thy protection, implored thy help, or sought thy mediation, without obtaining relief. Confiding therefore in thy goodness, behold me a miserable sinner before thee, groaning under my sins, beseeching thee to adopt me for thy child, and to take upon thee the care of my eternal salvation. Despise not, O Mother of Jesus, the petition of thy humble client, but hear and grant my prayer. Amen.

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### Prayer to our Blessed Lady.

My Queen and my Mother! to thee I offer myself without any reserve; and to give thee a mark of my devotion, I consecrate to thee during this day, my eyes, my ears, my mouth, my heart, and

ficere dignatus es; præceda quæsumus, ut per ipsam Genitricem Virginem Mariam perpetue capiamus gaudia vite. Per eundem Christum Dominum nostrum. Amen.

to give joy to the world: grant, we beseech thee, that by the intercession of the Virgin Mary, his Mother, we may receive the joys of eternal life. Through the same Christ our Lord. Amen.

### Act of Consecration to our Blessed Lady.

SANCTA Maria, Mater Dei et Virgo, ego N. N., te hodie in Dominam, Patronam, et Advocatam assidue firmiterque propono, et te in domino meo, et in domino meo, quia tu sola es, qui me a peccatis liberabis.

HOLY Mary, Mother of God and Virgin, I, N. N., choose thee this day for my Queen, my Patroness, and my Advocate, and I firmly propose to thee, that I will never do anything against thee, but only for thee.

to give  
the  
Virgin  
Mary  
the  
intercession  
of the  
Virgin  
Mary, his  
Mother,  
we may  
receive the  
joys of  
eternal  
life.  
Through  
the same  
Christ our  
Lord. Amen.

to our  
Blessed  
Lady,  
and my  
self  
without  
any  
mark  
in thee  
during  
my  
life.

# Memorare.

(300 days Indulgence for each recital.—Plenary Indulgence once in the month, on usual conditions. A.)

**MEMORARE, O piissima Virgo Maria, non esse auditum a sæculo quemquam ad tua curam præsidia, tua implorantem auxilia, te petentem suffragia, esse derelictum. Ego animatus confidenter ad te, Virgo virginum, Mater, curro, te venio, coram te peccator assens noli, Mater Verberba mea despici, audi. Amen.**

**REMEMBER, O most Holy Virgin Mary, that no one ever had recourse to thy protection, implored thy help, or sought thy mediation, without obtaining relief. Confiding therefore in thy goodness, behold me a miserable sinner before thee, groaning under my sins, beseeching thee to adopt me for thy child, and to take upon thee the care of my eternal salvation. Despise not, O Mother of Jesus, the petition of thy humble client, but hear and grant my prayer. Amen.**

*Reverend Lady.*

*Mother! to thee  
I have no reserve; and  
in my devotion, I  
commit this day, my  
soul and my heart, and*

ed  
ect

my whole person. Since I belong to thee,  
O my good Mother, preserve and defend  
me as thy property and possession.

EJACULATION IN TIME OF TEMPTATION.

My Queen and my Mother! remember  
that I belong to thee; preserve and defend  
me as thy property and possession.

By a decree, *Urbi et orbi* (August 5, 1851),  
our Holy Father Pope Pius IX. grants: 1° 100  
days Indulgence, to be gained once a day for  
the above prayer, if recited morning and even-  
ing after a "Hail Mary." 2° A Plenary In-  
dulgence once a month, on the ordinary condi-  
tions. 3° 40 days for using the Ejaculation in  
time of temptation.

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**Dedication to St. Joseph.**

HOLY Joseph, nursing Father of my  
Lord Jesus, and Spouse of the Blessed  
Virgin Mary, I, N., choose thee for my  
special patron and director, and since God  
has appointed thee to be the head of his holy  
family, I pray and beseech thee to look  
kindly upon my vocation, and to help me  
in it by thy intercession. Teach me, I  
implore thee, to honour Mary as my Queen,

and to love her as my Mother. Under thy guidance let me walk in the way of virtue and devotion, and so deserve by thy patronage always to live and to die a true son of Mary and a faithful companion of Jesus. Amen.

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### Prayer to St. Joseph.

O HOLY Joseph, father and protector of virgins, to whose faithful keeping Innocence itself, Christ Jesus, and Mary the Virgin of virgins, were committed, by these dearest pledges, Jesus and Mary, I beseech and conjure thee to preserve me from all impurity, that I may always serve Jesus and Mary in perfect chastity, with a mind unpolluted, a clean heart and a chaste body. Amen.

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### Prayer to our Guardian Angel.

(100 days Indulgence for each devout recital.  
Pius VI.—Pius VII. A.)

O ANGEL of God, who art appointed to be my Guardian, enlighten and protect me, direct and govern me. Amen.

### Prayer to St. Aloysius for Purity.

(100 days Indulgence once a day if recited with the Our Father and Hail Mary.—Pius VII. A.)

O BLESSED Aloysius! adorned with angelic graces, I, thy most unworthy servant, recommend specially to thee the chastity of my soul and body; praying thee by thy angelical purity, to plead for me with Jesus Christ, the Immaculate Lamb, and his most holy Mother, Virgin of virgins, that they would vouchsafe to keep me from all grievous sin. O never let me be defiled with any stain against my chastity; but when thou seest me in temptation, or in danger of falling, remove far from me all bad thoughts and wicked desires; and awaken in me the memory of an eternity to come, and of Jesus crucified. Impress deeply in my heart a holy fear of God, and thus kindling in me the fire of thy divine love, enable me to follow thy footsteps here on earth, that in heaven with thee, I may be made worthy to enjoy the sight of our God for ever. Through our Lord Jesus Christ. Amen.

One Our Father and Hail Mary.



## Instruction upon Meditation.

**MEDITATION**, or Mental Prayer, is a devout and fruitful consideration of Divine things, and of all that is conducive to the acquirement of virtue and of eternal salvation. By meditation we dispose ourselves to receive the gifts of God, and obtain his aid to overcome ourselves, and to remove from our hearts every evil affection. Thus we enable ourselves either to ascertain more securely and embrace more readily the state of life to which we are called by God, or to improve ourselves in the one we have chosen, by animating ourselves to the more perfect accomplishment of the duties imposed upon us.

Meditation, when made according to the method proposed by St. Ignatius in his book of the "Spiritual Exercises," consists of four parts, the Preparatory Prayer, the Preludes, the Points of the Meditation, and the Colloquies.

1° **THE PREPARATORY PRAYER.**—This is the same in all meditations, and is some short prayer directed to Almighty God, in which we ask, through his grace, that all the powers and operations of our mind may be directed to his greater honour and glory. The following may be used:

"Prevent, we beseech thee, O Lord, our actions by thy holy inspirations, and carry them on by thy gracious assistance, that every prayer and work of ours may always begin from thee, and by thee be happily ended."

2° **THE PRELUDES.**—There are two or three, according to the subject matter of the meditation. When we meditate upon some historical event in the life of Christ or his Saints, there are three Preludes; in all other meditations two will suffice. When there are but two preludes, the first consists in what is called the Composition of Place, or in forming, in our mind as best we can, a picture or image of some place or scene that has reference to the subject upon which we wish to meditate. If it be hell, we may imagine some obscure and horrible dungeon full of fire, and souls burning there: if upon sin, we may picture to ourselves the miserable condition we should be in, were we wandering as prisoners in the midst of the brute creation, living and eating with them, unable and unworthy to fare better. This first prelude or picture helps much to recall our thoughts when, during the meditation, they wander from the subject. The second prelude consists of some short prayer, in which we ask of God to grant us that particular fruit we desire to obtain from our meditation.

When three preludes are made, the first consists in briefly recalling to the memory the mystery in the life of Christ or of his Saints, on which we are about to meditate. This is done without proceeding to make reflections or considerations upon it. The second prelude is the Composition of Place as explained above. The third prelude is a petition for that special virtue which we need, and to attain which, our meditation is directed.

3° **THE POINTS OF THE MEDITATION.**—There are usually three. In each of them we

are to apply our memory, understanding, and will. The memory presents to the understanding a truth to be considered; the understanding examines it, studies it, dwells upon its meaning, weighs the advantages of fulfilling what it enjoins, and the evil of doing what it forbids. The will, enlightened by God's grace, determines to carry out in practice what the understanding shows to be conformable to God's will or pleasure.

4°. THE COLLOQUIES.—At the end of each point, and more especially before the close of the meditation, the soul addresses herself with earnestness to God, to beg for grace and strength to keep most exactly the good resolutions she has made. We may, at one time, address our prayers to God the Father, at another to the Divine Word, or to the Holy Ghost. We may also ask the powerful intercession of Mary, our Mother, or of the saint on whose virtues we have been meditating. Each colloquy may be ended by reciting some short prayer, according to the Person to whom we have addressed ourselves; if it be to God the Father, the "Our Father;" if to Jesus Christ, the "Anima Christi;" if to the Blessed Virgin, the "Hail Mary."

\* N.B.—For persons who are deterred from attempting meditation through inability to find matter for serious and continued reflexion, the following suggestion will be very serviceable. In each point one or more of these questions may be considered :—

(1.) What practical conclusion should I draw from the mystery or truth contained in this point ?

(2.) What motives have I to apply this truth to myself? Is the conclusion right and just, necessary or useful for me in my daily conduct?

(3.) What has been my conduct hitherto?

(4.) What shall I do for the future?

(5.) What obstacles are to be removed? What means must I employ, in order to carry out my good resolutions?

The short meditations that follow are drawn up so that they may serve for each day of the month.

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### First Day.

#### ON THE END OF MAN.

1°. MAN is created like unto God: he is created to know God, to glorify him, and to enjoy him. Therefore the end of man is not to acquire riches or reputation: he is not created to attend to the comforts or the follies of life. This is a fundamental truth which we all know and profess to believe; but do we show by our lives that we are practically convinced of it?

2°. Consider the sublimity of the end for which we are created. God is his own end, and can have no other; he knows, glorifies, loves, and enjoys himself; he forms plans for his own glory in eternity, and executes them in time. In this, Almighty God has made me like unto himself, that I can love, glorify, and

enjoy him. God even places his glory in being loved by me, and receiving my actions as a tribute from my free choice.

3°. Man is created solely to enjoy God: he cannot find any true and lasting happiness out of God: if the heart of man is created solely for the love of God, it cannot remain satisfied until God alone be the centre of all its affections. "O Lord, thou hast made us for thyself, and our heart cannot rest until it rests in thee!"—(St. Augustine.)

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### Second Day.

#### ON THE NECESSITY OF SAVING OUR SOULS.

1°. SALVATION is the most important of all concerns which regard man: it is the end of his creation. Almighty God, in bestowing life upon me, wills that I should spend it in saving my soul, and without this I cannot honour him. Should I lose my soul, creation is to me a curse instead of a blessing. Had I not been created, there would have been one man less in the world; but if I am lost, there will be one soul more in hell. If I save my soul, I may lose everything else without regret; but if I lose my soul, what will everything else avail me at the hour of my death?

2°. We must spare nothing to save our souls. Most men act as if they thought salvation easy to be obtained; but it is not so: the way is rough and narrow, and no man can pursue it without difficulty and great struggles. To obtain this treasure, much prayer, much in-

terior and exterior self-denial are absolutely necessary. Should the salvation of our soul cost fortune, reputation, or life, all is a trifle when compared with this all-important issue.

3°. We must then, never risk our salvation. No man of sense risks his health, fortune, or life, unless for the attainment of some greater good: then how can we risk the loss of that which is everything to us for eternity, and of which alone God will require a strict account? Every interrogation at the day of judgment may be reduced to this: Hast thou saved thy soul?

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### Third Day.

#### ON THE GRIEVOUSNESS OF MORTAL SIN.

1°. CONSIDER the sin of the rebel Angels: this was the first of all sins. These Angels were created in a state of grace, but refusing in the time of trial what was required for the consummation of their happiness, (being unwilling to yield reverence and obedience to their Creator,) they were changed from the state of grace to that of sin, and from heaven were precipitated into hell. Good God! what a dreadful example. For one sin, and that in thought only, heaven is lost for ever, angels are changed into devils, they are removed for ever from the face of God, and "reserved under darkness, in everlasting chains, unto the judgment of the great day."—(St. Jude i. 6.)

2°. Consider the sin of our first Parents in the garden of Paradise. Call to mind their

state: what a state of happiness, what prospects for the future! But seduced by Satan, they eat of a fruit whereof God had commanded them not to eat: this was their sin. O God, how very different are thy ways from ours, how different are thy judgments! In an instant, they are cast out of Paradise, they are forced to clothe themselves in the skins of beasts, they are deprived of original justice, and must spend the rest of their days in labour and penance. One sin is committed, and more than nine hundred years of weeping and toil must follow, and then bitter death.

3°. Consider that there are some souls in Hell, suffering in atonement for one mortal sin, and many who have been condemned for fewer sins than I have committed. O God, send down thy light and thy truth. Give me to see and to understand the grievousness and malice of mortal sin, which so much offends thee, the Creator and Lord of all things. Yes, the infliction of eternal banishment and pain is justly assigned to sin committed against a God whose goodness has neither end nor measure; for were it otherwise, how could Infinite Majesty have deigned to become a creature for my sake, to rescue me from sin and hell?

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### Fourth Day.

#### ON HELL.

1°. CONTEMPLATE what the damned souls suffer in hell. Descend alive into that pit of fire, as the Holy Scripture advises. Enter that

prison of God's justice, that furnace of fire never to be extinguished, lighted up by the breath of an angry God. It is truly a lake of fire and brimstone, a land of misery, darkness and horror, where there is no light, no order, but everlasting confusion, wailing, and despair. Can I, so sensible of pain, even the least, believe all this and still be so mad as to commit mortal sin?

2°. In hell every sense will be exquisitely tormented. The sight, by the presence of devils: the ears, by shrieks and howlings, by curses and blasphemies: the smell, by insupportable stench and rottenness: the taste, by raging hunger and thirst, nor will the damned obtain one drop of water: the touch, by glowing fire that will search their inmost parts, and penetrate them throughout. It is said of the joys of heaven, that "neither eye hath seen, nor ear heard what things God hath prepared for those who love him;" (1 Cor. ii. 9.) may not the same words be applied to the justice of God!

3°. Great are the torments the damned endure in their senses, but far greater is their interior suffering, the worm of conscience that gnaws and yet never consumes, "for the worm dieth not." (Mark ix. 47.) Bound as they are, unable to do the smallest act, or move a single step either to ease themselves or end their torments, deprived of all the goods of fortune, of grace, and of glory, what a prospect is before them, and how bitterly must they not regret the opportunities that were offered them whilst in life, of saving their immortal souls!



4°. The thought of the eternity of their torments also racks and tortures the damned souls. The dreadful torments of hell would be in some sort tolerable if they were at last to end: but no, God's hatred must for ever pursue the wretched sinner: after millions of years the fire of hell will be as active and raging as ever, the body and soul as much disposed to suffer, and God as much irritated and irreconcilable as at the first moment of their imprisonment. And yet, with this terrible thought before them, men will still sin, and make little or no account of it! How grateful ought I to be to God, who has spared me from hell, which I have so often deserved by my sins?

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### *Fifty Day.*

#### ON DEATH.

1°. DEATH is an eternal and entire separation from this lower world. You must then leave the world, and everything in it, and the world will leave you. At your death, you must resign at once, life, pleasure, amusements, studies, prospects, goods, honours, friends, business, all, in a word, that constitutes the life and occupation of men upon earth. Withdraw then your affections from all earthly things, while yet you may do it freely, that at your last hour you may leave all these things without regret. See to what things you retain an attachment; detachment from all things is the

strict duty of a true Christian, and without it there is no happiness for him at the hour of death.

2°. At your death, the world will also quit you. The great bulk of mankind will be completely unconcerned respecting your death. The few who inherit the spoils of the deceased are easily comforted; perhaps they rejoice. Perhaps on the very day of his burial, his surviving friends seek to recreate themselves, in order to efface the melancholy image of death. Others fill his place; a few months pass away, and he is no longer missed among the living.

3°. The awful uncertainty of death is well calculated to make an impression on our minds. Death is uncertain as to its time, manner, and place. It steals upon us like a thief in the night. God alone knows when or how we shall die. Our blessed Lord commands us to watch and pray. Nothing but constant fervour in God's service can obtain for us that grace which we do not deserve, but which Almighty God will not refuse to grant us, the grand grace of final perseverance, and a happy death.

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### Sixth Day.

#### ON THE PARTICULAR JUDGMENT.

1°. At the instant in which the soul quits the body, she is presented before the tribunal of God to be judged, and condemned or rewarded, according to her works. Stripped of everything she had in the world, she will stand

before an omniscient Judge, who sees all things as they are—a Judge infinitely just, whom nothing can influence; and infinitely great and powerful, from whom there is no appeal. What dread will seize the soul at that awful moment, when she will have nothing to rely upon but her own works! There will be no room then for prayer, repentance, or forgiveness. Inexorable justice will then decide her lot for eternity.

2°. In one instant, a most strict account will be taken of our every thought, word, and deed, from the first use of reason to our last breath. Nothing can escape the infinite knowledge of our Judge, before whom every thing will be brought into judgment, and who will render to every man according to his works. God will take an account not only of our evil deeds, but of our omissions of the good we ought to have done. Nay, our good actions, our best virtues, will be rigorously scrutinized, to see if they have full weight. The greater the graces we have received, the stricter will be the account we shall have to render. But what a severe account will be demanded of those *special* graces attached to each particular state of life!

3°. This examination being ended, our Judge will pronounce upon us the definitive sentence to eternal glory, or to reprobation. What sentence will be ours? If we were told that in the course of an hour we should be judged, what would we not do to obtain one year of life, to prepare for our last end? Oh, then, let us make the same use of the time which may still be ours.

## Seventh Day.

## ETERNITY.

1°. I AM made for eternity. Lately I began an existence that will never end. I now inhabit a perishable world, but I am made for a world that is eternal. The sun, the stars, the earth and sea will pass away; years and ages will go by, and cease to exist; but my years, like those of God, shall not fail. My soul was created immortal, and therefore nothing that is perishable is worthy of taking up my thoughts and affections. We have not here a lasting dwelling or a permanent city, therefore we seek a better.

2°. We are at the very entrance of eternity; for the longest life is a mere point when compared with it. "The number of man's days is at most a hundred years," and "as a drop of water unto the sea, and as one grain unto the sand on the sea shore, so are a thousand years unto the days of eternity." In the course of the few thousand years which have elapsed since the creation of the world, what myriads of immortal souls have passed into the bosom of eternity! I am still awaiting my turn: it is coming, it may perhaps come before I lie down to rest this night; but if it is delayed, it must inevitably come within a few years.

3°. Almighty God has given me the power of choosing for myself a happy or a miserable eternity. Do I endeavour to secure to myself eternal happiness, or do I leave to chance to decide whether I shall enjoy God for ever, or whether I shall suffer with the damned as long as eternity lasts? Alas! I have often risked

my eternity; but I will do so no more. Do thou, O Lord, give me thy grace, that I may serve thee here, and be thou my portion for ever !

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### *Eighty Day.*

#### VENIAL SINS.

1°. **VENIAL** sin is an offence against God, and is therefore to be avoided, and dreaded more than any temporal evil whatsoever. We ought rather to suffer death than incur the guilt of one known and deliberate venial sin ; it can never be authorised by any pretext of doing a greater good.

By every wilful venial sin, we “grieve the Holy Spirit of God,” according to the words of the Apostle St. Paul (Ephes. iv. 30) ; and yet of what numberless sins have we been guilty in the course of our lives ! May we not truly exclaim with the Psalmist, “My sins are multiplied above the hairs of my head.” (Ps. xxxix. 13.) What numbers of faults proceed from dissipation, from sloth, from freedom of speech, from hastiness of temper, from dislike to others, &c. ; and how many of these do we commit with deliberation and full knowledge !

2°. Consider the danger of venial sin. By it, the horror of mortal sin is lost or weakened in the soul. And moreover, as the distinction between mortal and venial sin is in some cases difficult to discern, we may, by custom, and carelessness in avoiding those faults which we

consider venial, be led into the dreadful evil of mortal sin.

3°. The consequences and punishment of venial sin are also well worthy of our attention. The most usual effects of it are a disrelish for spiritual things, a disgust for prayer, and the withholding of the special graces which Almighty God bestows upon those who are faithful to him. Whoever dies in venial sin must remain separated from God in penal fire, until the last debt be paid. What a thought is this for a soul that loves God !

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### Ninth Day.

#### ON PURGATORY.

1°. WE are taught by faith, that nothing defiled can enter into the kingdom of heaven ; and therefore, those who depart this life defiled with the stain of venial sin, or owing some satisfaction for mortal sin which has been remitted by penance, cannot enjoy the presence of God until "the last farthing" be paid to Divine justice. When the soul appears before Jesus Christ to be judged, she then clearly understands the horror and deformity of sin, the least degree of which she sees to be more dreadful than every calamity that we can imagine: at the same time she comprehends the infinite perfection of Almighty God, in whose presence the slightest shadow of sin cannot

exist; and if she is defiled with any imperfection, she instantly flies from his presence, and rushes willingly and with gratitude, into a place of expiation, by means of which she may be fitted to see God; and were there no such means for effacing the rust of sin, she would suffer far more grievous torments from the grief she would feel at the impossibility of removing this obstacle to the enjoyment of God.

2°. Though it be not a defined article of faith that fire is the punishment of purgatory, still it is the common belief; and St. Gregory says, the same fire purifies the elect and burns the reprobate. The pains of purgatory differ immensely, it is true, from the torments of hell, inasmuch as these are eternal, while those are temporary, and the souls there detained have the consolation of hope; but still the sufferings of purgatory exceed all that we can imagine in this world. Yet the pain of sense endured by these suffering souls is far more tolerable than the pain of loss. This torments them by the languishing of intense desire and deferred hope; nor is it possible for us in our imperfect state, to imagine in any just degree, the anguish they feel till they can be united to God, whom they now love with perfect charity, and whom they know and feel to be the only centre of their happiness.

3°. It is still in our power to escape these dreadful sufferings, by making our lives a purgatory of love, which we may substitute for a purgatory of fire. Let us imitate, by a religious life, the holy souls who are expiating their guilt in the other world. They sin not there; they are always suffering, always sub-

missive; they suffer without impatience or reluctance: they earnestly sigh for the possession and enjoyment of God, who is the supreme object of their love.

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### **Tenth Day.**

#### **OF THE CAUSE OF THE SUFFERINGS OF PURGATORY.**

1° THE fuel that feeds the fire of purgatory is the multitude of venial sins which we so easily commit, or satisfaction due to the justice of God for mortal sin, the guilt of which has been remitted by the sacrament of penance. The fuel of this fire consists in idle words; in breaches of good resolutions; in voluntary negligence in prayer; in indulging sentiments of disobedience, impatience, aversion, &c. Let us search our own hearts, and see if there is nothing there which will be matter for the fire of purgatory.

2°. It is not only our sins of commission, and the evil we have done, which will be punished hereafter; it is also the good we have omitted to do, or done amiss. We shall also be punished for the bad example we have given others, and the sins we may have caused them to commit, or neglected to prevent.

3°. If we saw temporal flames lighted up to torment us, having the power to quench them, should we forbear to do it, and madly rush into the devouring element? And yet we see by the light of faith, that Almighty God has pre-



pared a purgatory for imperfect souls after death; we know the means of avoiding it, and still we refuse or delay to make use of those means. But what are those means? Contrition and penitential tears, love of God, self-denial, purity of conscience; in a word, serious efforts at perfection. Let us consider for a moment, how we employ these means. Do we not find in ourselves, on the contrary, a great reluctance to bear pain, and an eagerness to avoid everything inconvenient? Do we not endeavour to avoid humiliations, privations, heat, cold, hunger, thirst; in a word, all those things which we should joyfully embrace, if we desired to substitute the slight sufferings of this life for the pains of purgatory? Let us ponder well these words of our blessed Lord; "Whosoever will save his life, shall lose it; and he that shall lose his life for my sake, shall find it." (Matt. xvi. 25.) To offer up our prayers and good works for the deliverance of the holy souls suffering in purgatory is a very charitable practice, and also very advantageous to us. Ingratitude cannot exist in heaven; and if we are so happy as to procure or hasten for them the enjoyment of supreme beatitude, they will surely not be unmindful of us, but will intercede in our behalf with God.

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### Eleventh Day.

#### ON THE NECESSITY OF PENANCE.

1°. FROM voluntary sin results the necessity of doing penance. Though we may have returned seriously to God, we have still great

debts to discharge to his justice; for no sin committed after baptism can be remitted without satisfaction proportioned to the offence. Every mortal sin which we may have had the misfortune to commit, requires long and severe penance and great mortification. We may, and ought to endeavour to gain the indulgences of the church; but a sincere penitent will not wish to defraud God's justice. If we gain indulgences, this ought to increase our gratitude and love for God, and excite in us a holy hatred of sin, which will only increase our desire to lead a penitential life.

2°. Works of penance and mortification are very necessary, in order to subdue our former bad habits. We may perhaps have overcome some defects, but how many evil inclinations have we still to combat with? Every one of these must be mortified, if we would subdue them; and our will, which is prone to offend God, must be forcibly curbed, and brought into complete subjection to the holy will of God, and conformity with it.

3°. To regain the lost favour of Almighty God, is also a powerful incitement to fervent acts of penance. By the sacrament of penance our sins are remitted; but we do not thereby immediately regain the affection of God, with all the tenderness he had for us before our fall. This grace was granted to the penitent Magdalen, but this was "*because she loved much.*"

Let us add to these reflections, the consideration of the voluntary sufferings of our blessed Lord, who for our sake became "a man of sorrow, and acquainted with infirmity." Let us

contemplate at the foot of our crucifix the agonies of our dying Saviour, and who among us will dare to complain of the rigours of a penitential life ?

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### Twelfth Day.

#### ON THE PRODIGAL SON.

1°. THIS thoughtless youth, seduced by a flattering notion of liberty, and a desire of doing his own will, foolishly left his father's house for a foreign land. This represents the conduct of a Christian, who having been educated in piety, grows weary of restraint, indulges his own corrupt inclinations, and resolves to gratify them in the follies of a dissipated world. It is also the image of a soul, which having been favoured with great graces, gradually sinks into tepidity, by sloth in spiritual duties, by forgetfulness of God, &c.; hence arise a fondness for independence, frequent venial sins, and imminent danger of mortal.

2°. The perverted youth wasted his fortune in a life of luxury, and being reduced to penury, he sold the very liberty which he had so much coveted, by hiring himself to feed swine. This portrait resembles that of a Christian, who having received excellent instructions in the Catholic Church, mingles with the worldly crowd, adopts their fashionable notions, and quickly wastes the religious principles which were once his delight; other objects fill his

Father, your gratitude, your love for him ever abate? Remember that the penitent prodigal never relapsed; make him your model, and reflect that it was your sins that crucified your Saviour, and that by his merits you are pardoned.

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### Fourteenth Day.

#### ON THE KINGDOM OF CHRIST.

1°. By the vows of baptism, you enrol yourself a soldier of Jesus Christ, in order to conquer the kingdom of heaven by violence. Listen to the words of your king: "If any one will come after me, let him deny himself, take up his cross, and follow me." You must then deny yourself by refusing your senses the indulgences that withdraw you from the thoughts of heaven; by refusing your will and understanding every gratification that nourishes pride, lust, vanity, or self-ease. You must take up your cross by suffering willingly the corporal and mental hardships of your state of life; the contradictions which may come from superiors and others; and you must besides, practise voluntary exterior penance. You must imitate and follow Christ: he loved poverty; he practised humility, patience, meekness; his zeal extended to save the whole world. A generous soldier would blush to behold his king enduring the whole toil of the combat, of which he himself was to enjoy the glory and profit, and not wish to share his toils.

2°. "A man's own enemies are those of his household." Victory in this intestine war is your object: it will facilitate the conquest of external enemies. You must first attack your own passions; above all, the predominant one which most frequently betrays you into faults. You must overcome sloth in spiritual exercises, which stops you in the way of virtue; self-love, which shuns all hardships; self-will, that destroys obedience; vanity, that seeks esteem; love of superfluities, that disgraces poverty, &c. Examine these enemies, and renew your fidelity to your king, whose kingdom is not of this world.

3°. Consider the means by which these enemies are vanquished. Your king has taught you by his own practice and in his gospel. He teaches humility in his incarnation; in his birth from a poor mother; in living unnoticed in a lowly station of life. He particularly requires of you to learn from all his outward actions the inward meekness of his heart. He teaches poverty in his birth. He canonizes it in his lessons, and promises the kingdom of heaven as its reward. He teaches mortification in every instant of his life, from his birth to his tomb. He teaches obedience to persons of every sort, from his nativity to his death on the cross. He teaches the love and practice of prayer; love of God and our neighbour; and entire forgiveness of enemies. What an armoury of virtues! Resolve to imitate them, and remember St. Bernard used to say, "A delicate member, under a thorny head, was a scandal to religion."

*Fiftieth Day.*

## ON THE INCARNATION OF JESUS CHRIST.

1°. CONSIDER the dismal condition of mankind before the Incarnation of Jesus Christ, plunged in the abyss of sin, excluded from heaven, daily filling hell. In this multitude of slaves of Satan, contemplate yourself, and think how dismal would have been the lot which you deserved by your sins. Sentiments of deep humility, and ardent gratitude to your Divine Deliverer must here fill your soul; and to imprint them indelibly in it, contemplate the astonishing humility, the excessive love of your Redeemer, which brought him down from the seat of his Divinity to the lowest degradation among sinners, in order to rescue you. Follow him in thought and affection from the bosom of his Father to his sepulchre: you will find no room for pride. Humility and gratitude must penetrate your soul.

2°. Consider the exalted dignity to which the humility of the Incarnation of Jesus has raised you. Rescued from the abyss of misery, "you are raised to the participation of the Divine Nature," (St. Leo,) by sanctifying grace, 'you are become an adopted son of God. Measure, if you can, the distance between heaven and hell, between a reprobate sinner and a just soul predestined to reign in heaven: conceive the greatness of the favour, and ask your soul, if it can ever forget such a benefactor as Jesus Christ. Can you forbear to consecrate yourself to serve him with your whole might? Deplore the blind insensibility of men, who

treat him as a stranger, with coldness and indifference, even with insult: perhaps you have yourself been thus guilty. But all that you have done has not frustrated the effects of his love for you.

3°. Consider the means by which your Deliverer conferred upon you such astonishing favours. To raise you, he communicated his Divinity to your degraded nature, because, being impassible in his own essence, he could not otherwise be humbled, suffer and die for you. He would not have been less happy, if you had perished with the mass of mankind; and he acts as if his own happiness could not be complete, unless yours were secure. If you had the powers of all the angels, you could not discharge the immense debt of gratitude you owe to Jesus Christ. What have you hitherto done to repay him? What will you do henceforth? Reflect on these two points; the first will produce some imitation of your Redeemer, by unfeigned humility: the second will animate you to generous sentiments, purposes, and resolutions.

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### Sixteenth Day.

#### ON THE NATIVITY OF JESUS CHRIST.

1°. CONSIDER the principal virtues of Jesus in his nativity, and first his obedience. He submits to the edict of a temporal prince, and inspires his blessed Mother and St. Joseph to repair to Bethlehem, where he would be born far from home and destitute of human succour.

In obedience to the will of his Heavenly Father, announced by the ancient prophets, he would be born in Bethlehem and laid in a manger between two beasts. Though he is the Eternal Wisdom of the Father, he submits to be swathed by his Virgin Mother, to be handled as an infant by her, and by St. Joseph. The Son of God, because he came to be our model, regards not whom, nor in what things he obeys; he seeks only to fulfil his Father's will. You cannot offer anything more acceptable to your Infant Saviour, than a truly obedient soul.

2°. Reflect on the example of humility given by Jesus Christ in his Nativity. The heir of the royal house of David chooses a stable for his palace, a manger for his throne. He conceals himself from the great ones of the earth, and reveals his birth to poor shepherds. He created the world from nothing, and he weeps and exhibits every mark of infirmity common to other infants. Reflect how you follow this example, and remember that you cannot enter the kingdom of heaven, unless you become like that little One, who came down from heaven to make you great by his humility.

3°. Consider the example of poverty given by Jesus Christ in his Nativity. Excluded by the inhabitants of Bethlehem from the hospitality of a convenient lodging, he is born in a cold and comfortless stable, laid on straw, and warmed, in the coldest season of winter, at midnight, by the breath of beasts. And this is the Lord of all, who provides for us every necessary we want. Can we repine when we have not all we wish for? Contemplate all you have, and com-



pare these with what Jesus reserved for himself and his blessed Mother at Bethlehem. O Jesus! my Infant Lord, give me thy love and thy grace, and with that I am sufficiently rich, I desire no more.

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### Seventeenth Day.

#### ON THE HIDDEN LIFE OF JESUS CHRIST.

1°. Contemplate Jesus Christ in the house at Nazareth. The hidden life of our Redeemer is an admirable mystery. Though he came from heaven to spread the gospel throughout the world, yet of 33 years which he spent on earth he passed 30 in solitude and retirement. He meant to check in us that vanity and fondness of notice which poisons so many virtues. No religious soul can belong to God, if he does not live an interior life, and learn to love God in retirement. The example of Jesus Christ annihilates all our specious pretexts for seeking dissipation. All virtues quickly perish in a dissipated Christian.

2°. Consider the occupations of Jesus at Nazareth. They were low, ordinary, even servile; but they honoured God as much as his greatest miracles, because they were performed with a spirit of submission to God, and pure intention to please him. Jesus had performed no other actions than these, when God said, "This is my beloved Son, in whom I am well pleased." (Matt. iii. 7.) What a source of confidence for a pious religious Christian! His

life may easily be the "Life hidden with Christ in God." (Colos. iii. 3.) It is condemned by the world, but prized by God, because different are the thoughts of God and man.

3°. Reflect on the happiness of such a life. The holy family at Nazareth were unknown to the world, but they heard nothing of its follies and vices. They conversed with God and found perpetual peace. Peace is not found out of God, nor God out of the path of self-denial. The world is like a raging sea. He who leads a "life hidden in God," confines himself to his own duty; he talks much to God about it, but meddles not with the business of others. Happy he who thus lives! He cuts off by it an endless source of uneasiness. Why should he seek happiness abroad, when with God, he is sure of finding it within himself?

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### Eighteenth Day.

#### ON THE PRESENCE OF GOD.

1°. "Walk before me, and be perfect." (Gen. xvii. 1.) This is the foundation of a spiritual life, or rather, as we are taught by Holy Scripture, it is the very completion and perfection of it; for as forgetfulness of God is the main source of sin, so the remembrance of his presence is the general remedy against it. Who would venture to sin if he considered and felt God present in his heart? At the very thought of this, every temptation must vanish; and every difficulty in the pursuit of virtue will be

diminished or disappear. He who has God present in his mind, passes through all dangers without dismay: he exclaims with the prophet, "In the midst of the shades of death I will fear no evil, for thou art with me!" (Ps. xxii. 4.)

2°. A man cannot be truly religious, unless he study to be perfect; and the abridgment of perfection is the habitual presence of God. Whoever feels this divine presence in his heart, will find God in all created objects; he does every action for God, and therefore seriously endeavours to do them well: thus everything he does becomes an act of homage to the Divinity, and enables him to anticipate in this life the occupation of the blessed in heaven. In order to discover whether we have made progress in a spiritual life within any given time, it is useful to examine whether we have improved or failed in this holy exercise.

3°. To acquire this blessed habit, we must carefully avail ourselves of the numerous opportunities presented to us by our state of life; and in the observance of our daily duties, we must frequently think of God, and we shall find that every action rightly performed will help us in this exercise. The practice of very frequently directing our thoughts and affections to God, will, with perseverance, produce an habitual state of soul, in which the heart naturally, as it were, turns to God; and no effort is required to recall the remembrance of him to the mind, but rather some sort of violence is necessary to withdraw the attention to outward things. This happy state is not to be acquired without much patience, watchfulness over the senses, and persevering labour to

control and check the imagination; but when once it is acquired, it subsists quietly, and without exertion. O how truly desirable is this happy state !

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### Nineteenth Day.

#### ON PURITY OF INTENTION.

1°. Motive and intention form the soul and merit of our actions, and by these they are entirely influenced; and if they are performed without intention, they are void of value, like the actions of brutes. If we have a bad motive, our actions become bad; but if our intention is pure and upright, even our indifferent actions become pleasing to Almighty God, and will be rewarded. What treasures of merit may be lost or gained, by attending to, or by neglecting a good intention in performing them ! We must therefore be on our guard against blank actions, which are performed without any particular motive; for if we have not in view the intention of pleasing God, some sinister motive will very probably creep in and spoil our very best deeds.

2°. It is just that all our actions should be directed to please God; for we are his creatures, and the work of his hands; and as we are entirely his, so our every thought, word, and action belong to him; nor can we in justice refuse to employ to his honour the faculties of mind and body with which, in his goodness, he

has endowed us. But another very pressing motive for us to be punctual in the practice of purity of intention is, that Almighty God is so good as to accept graciously our poor endeavours, and to take complacency in them. Who, then, can refuse to this merciful and loving Lord the small tribute of his actions? actions which he would necessarily perform, and which are, in many cases, gratifying even to nature.

3°. The ultimate end of all our actions should be the glory of God; and this end must be kept in view, not only in our state of life in general, but also in every particular action. This is the very end God proposes to himself in all his operations. What an honour, therefore, is it to us to be allowed to imitate this perfection of God! And since God may be honoured by our actions, to direct them to any other end is to rob him of his glory.

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### *Twentieth Day.*

#### ON THE PERFECTION OF OUR DAILY ACTIONS.

1°. The perfection of our state of life does not consist in doing many things, nor yet in doing great things, for many great saints have done nothing that is extraordinary in the eyes of men; but humility, recollection, regularity, and an ardent desire of pleasing God, made them saints in the performance of small things. Perfection requires not that singular and extra-

ordinary actions shall be done, such opportunities seldom occur; but it is attainable by every one of us, by the exact performance of the duties of our state of life. Thus, we do the will of God; and in this all sanctity ultimately consists.

2°. In order to attain perfection by ordinary actions, they must be well done; that is, they must be performed with exactitude, fervour, and perseverance. Exactitude requires attention to time, place, and manner. Fervour implies readiness of will and purity of intention, even when the action is irksome and distasteful to nature. Perseverance is the continuance of fervour, which must therefore be continually renewed and refreshed. He who perseveres in the fervent and exact discharge of many small duties, does something very great, and will undoubtedly attain perfection, because he is constantly engaged in the exercise of self-denial, by which he continually combats sloth, levity, caprice, human respects, natural inclination, and passion.

3°. The perfection of our ordinary actions depends upon the interior spirit with which they are performed. Exterior exactitude is but the body of sanctity; this is the soul. All actions performed through interest, inclination or self-love, are dead and void of merit; for the one thing that gives any worth, either to great or small actions, is the purity of our intention in performing them, and this intention should be frequently renewed, lest vanity or any unworthy motive creep in.

**Twenty-first Day.****ON THE CHARITY OF JESUS CHRIST IN HIS  
ACTIVE LIFE.**

1°. The charity of Jesus Christ was meek. The precept of mutual charity is closely connected with that of evangelical self-denial, because we continually afford one another occasions of exercising charity by overcoming ourselves. Study the unalterable meekness of Jesus amidst the sharpest provocations from the malice of the carnal Jews; from the ignorance, selfishness, and inattention, &c., of his own Apostles. Truly he might say, "Learn of me, for I am meek." (Matt. xi. 29.) Have you studied this lesson? How do you bear the tempers, the faults of others, who are obliged to bear yours? Their imperfections are designed to perfect our charity. If we cannot alter them entirely, we may gain them by condescension. Do we not, on the contrary, express disdain and contempt by hasty or harsh words? What a source of division among disciples of Christ, who profess mortification and humility.

2°. The charity of Christ was kind. Raising the dead, healing the sick, comforting the afflicted, &c. We cannot imitate his miracles, but we have frequent opportunities of doing little services, of sacrificing our wishes, conveniences, and opinions, to the cause of charity. We can share the joys and sorrows of others; we can serve them as we would Christ himself, who has transferred his claims upon us to our neighbour. Do we not rather feel jealousy at their success, joy at their disappoint-

ments, &c. ? Jesus has said, that his Father will treat us, as we shall have treated our brethren. Can we expect his best graces now and hereafter, if our hearts are not expanded and tender to one another ?

3°. The charity of Jesus was universal. Being the Redeemer of all men, he made no exception of persons: all were objects of his charity. Hence to confine charity to a few, is to destroy the virtue. If our charity does not comprehend our worst enemies, it will not be acknowledged by Jesus Christ. How do we fulfil this duty ? Examine seriously on what occasions self-denial is requisite to save the rights of charity, and conclude with an earnest prayer for this double spirit.

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### Twenty-second Day.

#### ON THE GENEROUS THOUGHTS OF THE TRUE CHILDREN OF GOD.

1°. From Jesus Christ only can we learn to have high thoughts like those of God. Upon his cross he draws to himself the hearts, the thoughts and affections of all who belong to God. Our thoughts then, that is, the acts of our understanding and will, must rise up to the cross of Jesus, if we mean to be sons of God. They must be active, and full of energy; such as to excite in us strong desires of suffering injuries, contempt, &c., so that we reckon ourselves honoured when we are despised, wrongfully accused, &c. These were the



thoughts of the twelve favourite sons of God, who "rejoiced that they were found worthy to suffer reproach for the sake of Christ." (Acts v. 41.) To feel an affection for enemies and disagreeable persons, to pray for the choicest graces for them, to show them special kindness, this would be to copy Jesus on the cross.

2°. A second class of exalted thoughts, usual with the sons of God, may be called passive: such are to bear in silence, and without repining, whatever Almighty God permits: temptations, loss of goods, loss of reputation, sickness, affronts, and injuries; to endure all these things without a desire of revenge. Consider what Jesus Christ endured in mortal flesh, and arm yourself with the same thoughts. He is your model, you are pledged to strive to imitate him.

3°. A third class of exalted thoughts familiar to the sons of God may be said to consist in omissions, that is to say, not to wish for any praise, any gratitude, nor to desire any respect or regard from superiors or equals, on account of age or past services; not to wish that your advice or opinions be heard or adopted; to seek no favour, no compassion; never to relate your afflictions; never to wish your innocence to be known, &c.; to quit the most serious business at the first sign of obedience; never to speak to your own praise, &c. All this is observable in Jesus Christ, who for us and for our example, not only was neglected, but reduced himself to nothing, "taking the form of a slave." (Phil. ii. 7.) Do not, then, fall away from the high thoughts of the sons of God.

Jesus Christ; none other was ever so completely overthrown in the last week of his life. Begin early to imitate this sacrifice; opportunities of renewing it will be multiplied as you advance in life and in perfection. Contemplate the sacrifice which Jesus Christ made of his honour. He, who was the King of kings, the Holy of holies, is treated in the house of Caiaphas as a slave, in the palace of Herod as a fool, in the court of Pilate as a robber and felon. This despised man is your God, your Redeemer, your Master, and he will be your Judge; and can you desire worldly honours? If you do, will not the humiliations of Jesus condemn you?

2°. The complete sacrifice which Jesus Christ made of his body, especially in the three stages of his flagellation, crowning with thorns, and crucifixion. Recollect that Jesus, speaking of his future sufferings, said, "With desire I have desired to drink this chalice, &c." (Luke xxii. 15.) Examine and enliven your desires of imitating him in these sacrifices; review your actual practice; and interrogate your own heart what change you ought to make in it.

3°. The last sacrifice of Jesus Christ: it was that of his life. What else have you to do, but to learn to die? Alas how few have learned this necessary science! Study the great lesson given on Mount Calvary. Jesus Christ dies perfectly disengaged from the love of this world and of everything in it. He dies with the most wonderful patience in the greatest tortures, and full of the most unshaken peace in his Heavenly Father. All these in these holy dispositions. These

and to all the Saints, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, the blessed Michael the Archangel, the blessed John the Baptist, the holy Apostles Peter and Paul, and all the Saints, to pray to the Lord our God for me.

*After the CONFITEOR, say,*

O MY God, who hast commanded us to pray for one another, and in thy holy Church hast given even to sinners the power of absolving from sin, receive with equal goodness the prayers of thy people for the Priest, and those of thy Priest for the people.

We beseech thee, O Lord, by the merits of those Saints, whose relics are here, and of all the Saints, that thou wouldst vouchsafe to forgive us all our sins. Amen.

*At the INTROIT, say,*

GRANT, O Lord, that we may be truly prepared to offer this great Sacrifice to thee this day; and because our sins alone

74 ACTS OF FAITH, HOPE, AND CHARITY.

thou, O God, art the Sovereign Good, and for thy own infinite perfections art *most* worthy of all love; and for thy sake, I also love my neighbour as myself.

A. *Thus only, O Lord, can we satisfy our duty, and thy commandment of loving thee above all things, and our neighbour as ourselves.*

AN ACT OF CONTRITION.

O MY God, who art infinitely good, and always hatest sin, I beg pardon from my heart for all my offences against thee; I detest them all and am heartily sorry for them, because they offend thy infinite goodness, and I firmly resolve by the help of thy grace never more to offend thee, and carefully to avoid the occasions of sin.

A. *Wherefore, O God, we come before thee this day, to beg pardon for all our transgressions, and to implore thine assistance for the time to come.*



tu solus sanctus, tu	have mercy on us; for
solus Dominus, tu so-	thou only art holy,
lus altissimus, Jesu	thou only art the Lord,
Christe, cum Sancto	thou only art most
Spiritu, in gloria Dei	high, O Jesus Christ,
Patris. Amen.	together with the Holy
	Ghost, in the glory of
	God the Father. Amen.

*At the DOMINUS VOBISCUM, say,*

BE thou always with us, O my God,  
and let thy grace never depart from us.

*At the COLLECTS, or Prayers for the Day, say,*

O ALMIGHTY and eternal God, we humbly beseech thee mercifully to give ear to the prayers of thy servant, which he offers to thee in the name of thy people. Accept them to the honour of thy name, and the good of our souls; and grant to us all those blessings which may contribute to our salvation. Through our Lord Jesus Christ. Amen.

*At the EPISTLE, say,*

BE thou, O Lord, eternally praised and blessed for having communicated thy spirit to the holy Prophets and Apostles, disclosing to them admirable secrets redounding to thy glory and our greater good. We

tertia die, secundum Scripturas; et ascendit in cœlum; sedit ad dexteram Patris; et iterum venturus est cum gloria, judicare vivos et mortuos; cujus regni non erit finis. Et in Spiritum Sanctum, Dominum et vivificantem; qui ex Patre Filioque procedit; qui cum Patre et Filio simul adoratur et conglorificatur; qui locutus est per Prophetas. Et unam, sanctam, Catholicam, et Apostolicam Ecclesiam. Confiteor unum Baptisma in remissionem peccatorum; et expecto resurrectionem mortuorum, et vitam venturi sæculi. Amen.

And the third day he rose again according to the Scriptures; and he ascended into heaven; sits at the right hand of the Father; and is to come again with glory, to judge the living and the dead; of whose kingdom there will be no end. And in the Holy Ghost the Lord and Giver of life; who proceeds from the Father and the Son, who together with the Father and the Son is adored and glorified; who spoke by the Prophets. And one holy, Catholic, and Apostolic Church. I confess one Baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

*At the OFFERTORY, or when the Priest  
uncovers the Chalice, say,*

ACCEPT, O holy Father, almighty and eternal God, this unspotted host, which I thy unworthy servant now offer to thee, my

living and true God, for my innumerable sins, offences, and negligences, and for all present, and for all faithful Christians, living and dead, that it may avail me and them to life everlasting. Amen.

*At the offering of the CHALICE, say,*

WE offer thee, O Lord, the Chalice of salvation, beseeching thy clemency, that it may ascend before thy divine Majesty, as a sweet perfume for our salvation and for that of the whole world.

Accept this offering, O Lord, that we make in the spirit of humility, and a contrite heart; and so may our sacrifice be made this day in thy sight, that it may be pleasing to thee, O Lord God.

*When the Priest washes his fingers, say,*

THOU, O Lord, who once vouchsafedst to wash thy disciples' feet before their invitation to the holy table, wash us also, we beseech thee, O Lord, and wash us again; not only our feet and hands, but our hearts, our desires, our souls, that we may be made innocent and pure.

Receive, O holy Trinity, this oblation we make to thee, in memory of the passion,

resurrection, and ascension of our Lord Jesus Christ; and in honour of the ever blessed Virgin Mary, of blessed John Baptist, of the holy apostles Peter and Paul, of these, and of all the Saints, that it may be available to their honour and our salvation; and may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ our Lord. Amen.

*At the ORATE FRATRES, say,*

MAY our Lord receive this sacrifice from thy hands, to the praise and glory of his name, for our good, and the benefit of his whole church.

*At the SECRET PRAYERS, say,*

MERCIFULLY hear our prayers, O Lord, and graciously accept this oblation, which we, thy servants, are making to thee, that, as we offer it to the honour of thy name, so it may be to us here, a means of obtaining thy grace, and in the next life, everlasting happiness. Amen.

*At the PREFACE, say,*

It is verily meet and just, right and helpful to salvation, that we always, and in all places, give thanks to thee, O



holy Lord, Father almighty, eternal God, through Christ our Lord; through whom the Angels praise thy Majesty, the Dominations adore it, the Powers tremble before it, the Heavens and the heavenly Virtues and blessed Seraphim with common jubilee glorify it, together with whom we beseech thee, that we may be admitted to join our voices, saying, in a most humble manner,

Holy, holy, holy, Lord God of Sabaoth; the heavens and earth are full of thy glory.

Hosanna in the highest. Blessed is He that cometh in the name of the Lord. Hosanna in the highest.

*At the CANON of the Mass, say,*

Most merciful Father, who hast given us thy only Son to be our daily sacrifice, incline thine ear to our prayers, and favour our desires; protect, unite, and govern thy holy church throughout the whole world; pour forth thy blessing on his present Holiness, our chief Pastor, on our Bishop, and on all true professors of the Catholic Faith.

*At the MEMENTO or COMMEMORATION  
FOR THE LIVING, say,*

I OFFER thee, O eternal Father, with this thy Minister at the altar, this obla-

tion of the Body and Blood of thy only Son, to thy honour and glory, in remembrance of my Saviour's passion, in thanksgiving for all thy benefits, in satisfaction for all my sins; and for the obtaining thy grace, whereby I may be enabled to live virtuously and die happily. I desire thee likewise to accept it, O God, for my parents, [*if alive,*] friends, and benefactors; grant them all blessings, spiritual and temporal. I offer it up also, [*Here name the particular intention you would offer it up for; as for obtaining this virtue, overcoming that vice; for blessings, such as health, &c.,*] likewise for all that are in distress; for those I have in any ways injured in word or deed; for all my enemies; for the conversion of sinners, and for enlightening all that sit in darkness. Pour forth thy blessings on all, according to their different necessities; through the merits of thy only Son, our Lord.

GIVE ear, we beseech thee, to the prayers of thy servant who is here appointed to make this oblation in our behalf; and grant that it may be effectual for obtaining all those blessings he asks for us. Behold, O Lord, we all here present to thee, in this bread and wine, the symbols of our

perfect union. Grant, O Lord, that they may be made for us the true Body and Blood of thy dear Son, that being consecrated to thee by this holy Victim, we may live in thy service, and depart this life in thy grace.

*At the ELEVATION OF THE HOST, say,*

MOST adorable Body, I adore thee with all the powers of my soul. O Lord, who hast given thyself entirely to us, grant that we may become entirely thine. I believe, O Lord; help my unbelief. Most merciful Saviour, be thou my protector; strengthen and defend me by thy heavenly grace, now, and especially at the hour of my death. Amen.

*At the ELEVATION OF THE CHALICE,  
say,*

MOST adorable Blood, by which all our sins are washed away, I adore thee. Happy we, if we can return our life and blood for thine! O Jesus, do thou cleanse, sanctify, and preserve our souls to eternal life. Do thou, O Jesus, live in us, and we in thee.

*After THE ELEVATION, say,*

It is now, O Lord, with grateful hearts we call to mind the sacred mysteries of thy passion and death, thy resurrection and ascension. Here is thy Body that was broken, here is thy Blood that was shed for us, of which these exterior signs are but the figures, and yet in reality contain the substance. It is now we truly offer thee, O Lord, that pure and holy Victim, which thou hast been pleased to give us, of which all the other sacrifices were but so many types and figures.

*At the MEMENTO FOR THE DEAD, say,*

I OFFER thee again, O Lord, this holy sacrifice of the Body and Blood of thy only Son, in behalf of the faithful departed; and in particular for the souls of [*Here name those for whom you chiefly propose to pray*] my parents, [*If dead,*] relations, benefactors, and friends; likewise of such as I have in any ways injured, or to whom I have been the occasion of sin; of such as have injured me and been my enemies; of such as have died in war, or have none to pray for them. To these, O Lord, and to all that rest in Christ, grant, we beseech thee, a place

of refreshment, light, and peace; through the same Christ our Lord.

*At the* NOBIS QUOQUE PECCATORIBUS,  
*say,*

VOUCHSAFE to grant the same grace one day to us poor miserable sinners, and judge us not according to our demerits; but through the infinite multitude of thy mercies in which we hope, liberally extend to us thy grace and pardon.

We ask it of thee, in the name of thy dear Son, who liveth and reigneth eternally with thee, and in that form of prayer which he himself has taught us.

*At the* PATER NOSTER, *join with the*  
*Priest, and say :*

OUR Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation; but deliver us from evil. Amen.

Deliver us, we beseech thee, O Lord, from all those evils which we labour under at present; from past evils, which

can be nothing but our manifold sins; and from the evils to come, which will be the just chastisement of our offences, if our own prayers, and those more powerful ones of thy Saints, who intercede for us, intercept not thy justice, or excite not thy bounty.

*At the BREAKING OF THE HOST, say,*

THY Body was broken, and thy Blood was shed for us. Grant that the commemoration of this holy Mystery may obtain for us peace, and that those who receive it may find everlasting rest.

*At the AGNUS DEI, say,*

LAMB of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, grant us peace.

*At the PRAYERS BEFORE COMMUNION, say,*

IN saying to thy Apostles, "Peace I leave you, my peace I give you," (John xiv. 27,) thou hast promised, O Lord, to all thy church, that peace which the world cannot give, peace with thee, and peace with ourselves.

Let nothing, O Lord, ever interrupt this holy peace; let nothing separate us from thee, to whom we heartily desire to be united, through this blessed Sacrament of peace and reconciliation; let this food of Angels strengthen us in every Christian duty, so that we may never more yield under temptations, or fall into our common weaknesses.

*At the DOMINE NON SUM DIGNUS,*

*say thrice,*

LORD, I am not worthy thou shouldst enter under my roof; say only the word, and my soul shall be healed.

At the Communion of the Priest, those who do not receive sacramentally, may do so in spirit and desire by a Spiritual Communion, so much recommended and practised by the saints. This consists in a fervent desire of receiving this heavenly bread; and that this desire may be efficacious, it must be accompanied with a lively faith, a firm confidence in the efficacy of this Sacrament, and an ardent love of Jesus Christ: above all, there must be a hearty sorrow for sin, without which sorrow a spiritual Communion would be an insult to Jesus Christ. This devotion may be practised not only at Mass, but at any hour of the day.

*At the SPIRITUAL COMMUNION, say,*

Most loving Jesus, I adore thee with a lively faith, who art present in this Sacrament by virtue of thy infinite power, wisdom and goodness. All my hope is in thee. I love thee, O Lord, with all my heart, who hast so loved me; and therefore I desire to receive thee now spiritually. Come therefore, O Lord, to me in spirit, and heal my sinful soul. Feed me who am hungry; comfort me who am weak; enliven and sanctify me with thy sacred Body and Blood; free me from all sin, and make me always obedient to thy commands; and let me never be separated from thee, my Saviour, who with the Father and the Holy Ghost liveth and reigneth one God for ever. Amen.

*At the ABLUTION, and WIPING OF THE CHALICE, say,*

GIVE us, O Lord, a part of the fruit of thy passion and death, the sacred memory of which we have commemorated in this present Sacrifice and Communion. Happy those who sit at thy table to partake of the bread of life! O Jesus, my soul sighs after thee. I long with thy Apostle to be



dissolved and be with thee. My heart and my whole body, with transports of joy, seek the living God.

My soul languishes with an ardent desire of entering into the house of our Lord. I love thee, O my God, with all my heart. O that I could always enjoy the presence of thy adorable Body, which is the pledge of our eternal happiness! I adore thy goodness, and return thee grateful thanks, O gracious Lord, for thy inestimable favour and mercy, in admitting me to be present this day at the dread Sacrifice, where thou art both Priest and Victim. Make me, O God, always sensible of this great blessing, and let not my unworthiness put an obstacle to the effects of thy mercy and goodness.

*At the COMMUNION, say,*

MAY thy mercy, O Lord, grant that we, who have been present at this holy mystery, may find the benefit of it in our souls.

*At the POST-COMMUNION, say,*

WE give thee thanks, O God, for thy mercy, in admitting us to have a part in offering this Sacrifice to thy holy Name.

Accept it now to thy glory, and be for ever mindful of our weakness.

Most gracious God, Father of mercy, grant, I beseech thee, that the adorable Sacrifice of the blessed Body and Blood of thy Son our Lord Jesus Christ, may obtain for us, at thy hands, mercy, and the remission of all our sins.

Defend also from all adversity thy servants, Pope *N.*, our Bishop *N.*; grant peace in our days, and drive from thy Church all wickedness, through our Lord Jesus Christ, thy Son, who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. Amen.

*When the PRIEST BLESSES THE PEOPLE,*  
*say,*

THE blessing of God Almighty, Father, Son, and Holy Ghost, descend upon us, and dwell in our hearts for ever. Amen.

*The BEGINNING OF THE GOSPEL OF*  
ST. JOHN.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him,

and without him was made nothing that was made. In him was life, and the life was the light of men; and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light, which enlighteneth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, he gave them power to be made the sons of God; to them that believe in his name. Who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. *And the Word was made flesh* and dwelt among us, and we saw his glory, the glory as of the only begotten of the Father, full of grace and truth.



## The Ordinary of the Mass.



IN nomine Patris, et Filii, et Spiritus Sancti. Amen.

*Ant.* Introibo ad altare Dei.

*M.* Ad Deum qui lætificat juventutem meam.

*Psalm XLII.*

JUDICA me Deus, et discerne causam meam: de gente non sancta: ab homine iniquo et doloso erue me.

*M.* Quia tu es Deus, fortitudo mea: quare me repulisti? et quare tristis incedo, dum affligit me inimicus?

*S.* Emitte lucem tuam, et veritatem tuam: ipsa me deduxerunt, et adduxerunt in montem sanctum tuum, et in tabernacula tua.

*M.* Et introibo ad altare Dei: ad Deum qui lætificat juventutem meam.

*S.* Confitebor tibi in cithara, Deus, Deus

meus: quare tristis es anima mea? et quare conturbas me?

*M.* Spera in Deo, quoniam adhuc confitebor illi, salutare vultus mei, et Deus meus.

*S.* Gloria Patri, et Filio, et Spiritui Sancto.

*M.* Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

*S.* Introibo ad altare Dei.

*M.* Ad Deum qui lætificat juventutem meam.

*S.* Adjutorium nostrum in nomine Domini.

*M.* Qui fecit cælum et terram.

*S.* Confiteor, &c.

*M.* Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducatur te ad vitam æternam.

*S.* Amen.

M. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et tibi, Pater, quia peccavi nimis cogitatione, verbo, et opere, mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaellem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et te Pater, orare pro me ad Dominum Deum nostrum.

S. Misereatur vestri, &c.

M. Amen.

S. Indulgentiam, absolutionem, et remissionem peccatorum nostrorum, tribuat nobis omnipotens et misericors Dominus.

M. Amen.

S. Deus, tu conver-  
sus vivificabis nos.

M. Et plebs tua lætabitur in te.

S. Ostende nobis, Domine, misericordiam tuam.

M. Et salutare tuum da nobis.

S. Domine, exaudi orationem meam.

M. Et clamor meus ad te veniat.

S. Dominus vobiscum.

M. Et cum spiritu tuo.

*Sacerdos, ascendens ad altare, dicit secreto.*

AUFER a nobis, quæsumus, Domine, iniquitates nostras: ut ad Sancta Sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

*Deinde inclinatus dicit.*

ORAMUS te, Domine, per merita Sanctorum tuorum, quorum reliquię hic sunt, et omnium Sanctorum: ut indulgere digneris omnia peccata mea. Amen.

*Celebrans incipit Intro-  
itum, quo finito, dicit:*

S. Kyrie eleison.

M. Kyrie eleison.

S. Kyrie eleison.

M. Christe eleison.

S. Christe eleison.

M. Christe eleison.

S. Kyrie eleison.

M. Kyrie eleison.

S. Kyrie eleison.

GLORIA in excelsis  
Deo, et in terra pax  
hominibus bonæ vo-  
luntatis. Laudamus te,  
benedicimus te, adora-  
mus te, glorificamus  
te. Gratias agimus  
tibi propter magnam  
gloriam tuam, Domine  
Deus, Rex cœlestis,  
Deus Pater omnipo-  
tens. Domine Fili uni-  
genite Jesu Christe.  
Domine Deus, Agnus  
Dei, Filius Patris, qui  
tollis peccata mundi,  
miserere nobis. Qui  
tollis peccata mundi,  
suscipe deprecationem  
nostram. Qui sedes  
ad dexteram Patris,  
miserere nobis. Quo-  
niam Tu solus sanctus.

Tu solus Dominus, Tu  
solus altissimus, Jesu  
Christe, cum Sancto  
Spiritu, in gloria Dei  
Patris. Amen.

S. Dominus vobis-  
cum.

M. Et cum spiritu  
tuo.

*Deinde dicit oratio-  
nes. Sequitur Epistola,  
Graduale, et Tractus.*

*In fine Epistolæ re-  
spondet Minister.*

M. Deo gratias.

*Deinde Sacerdos dicit:*

MUNDA COR meum, ac  
labia mea, omnipotens  
Deus, qui labia Isaïæ  
Prophetæ calculo mun-  
dasti ignito: ita me  
tua grata miseratione  
dignare mundare, ut  
sanctum Evangelium  
tuum digne valeam  
nuntiare. Per Christ-  
um Dominum nos-  
trum. Amen.

S. Dominus vobis-  
cum.

M. Et cum spiritu  
tuo.

Initium (vel sequentia) Sancti Evangelii secundum &c.

R. Gloria tibi, Domine.

*In fine Evangelii :*

M. Laus tibi, Christe.

**CREDO** in unum Deum, Patrem omnipotentem, factorem cœli et terræ, visibilium omnium et invisibilium.

Et in unum Dominum Jesum Christum, Filium Dei unigenitum, et ex Patre natum ante omnia sæcula; Deum de Deo, Lumen de lumine; Deum verum de Deo vero; genitum non factum; consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de cœlis; et incarnatus est de Spiritu Sancto, ex Maria Virgine, **ET HOMO FACTUS EST.** Crucifixus etiam pro nobis, sub Pontio Pilato, pas-

sus et sepultus est. Et resurrexit tertia die, secundum Scripturas, et ascendit in cœlum; sedet ad dexteram Patris; et iterum venturus est cum gloria, iudicare vivos et mortuos: cujus regni non erit finis.

Et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre Filioque procedit: qui cum Patre et Filio simul adoratur, et conglorificatur; qui locutus est per Prophetas. Et unam sanctam Catholicam et Apostolicam Ecclesiam. Confiteor unum Baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum, et vitam venturi sæculi. Amen.

Dominus vobiscum.

R. Et cum spiritu tuo.

*Dicit Sacerdos Offertorium; deinde Hostiam offert.*

**SUSCIPE**, sancte Pater, omnipotens æter-

ne Deus, hanc immaculatam Hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis, offensionibus et negligentis meis, et pro omnibus circumstantibus; sed et pro omnibus fidelibus Christianis, vivis atque defunctis; ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

*Deinde vinum et aquam in calicem infundit, dicens.*

DEUS, qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformasti; da nobis per hujus aquæ et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster; qui tecum vivit et regnat, in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum. Amen.

*Calicem offerens, dicit:*

OFFERIMUS tibi, Domine, calicem salutaris, tuam deprecantes clementiam, ut in conspectu divinæ majestatis tuæ, pro nostra et totius mundi salute, cum odore suavitatis ascendat. Amen.

*Deinde aliquantulum inclinatus dicit:*

IN spiritu humilitatis, et in animo contrito suscipiamur a te, Domine; et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

*Benedicit Oblata.*

VENI, sanctificator, omnipotens æterne Deus, et benedic hoc sacrificium tuo sancto nomini præparatum.

*Lavat manus, dicens:*

LAVABO inter innocentes manus meas: et circumdabo altare tuum, Domine.



Ut audiam vocem laudis: et enarrem universa mirabilia tua.

Domine, dilexi decorem domus tuæ: et locum habitationis gloriæ tuæ.

Ne perdas cum impiis, Deus, animam meam: et cum viris sanguinum vitam meam.

In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.

Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.

Pes meus stetit in directo: in ecclesiis benedicam te, Domine.

Gloria Patri, et Filio: et Spiritui Sancto.

Sicut erat in principio, et nunc et semper: et in sæcula sæculorum. Amen.

*Inclinatus in medio altaris, dicit Celebrans:*

SUSCIPE sancta Trinitas hanc oblationem, quam tibi offerimus,

ob memoriam passionis, resurrectionis, et ascensionis Jesu Christi Domini nostri: et in honore beatæ Mariæ semper Virginis, et beati Joannis Baptistæ, et sanctorum Apostolorum Petri et Pauli, et istorum et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in cœlis, quorum memoriam agimus in terris. Pereundem Christum Dominum nostrum. Amen.

*Versus ad populum dicit:*

ORATE, Fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

M. Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.

*Orationibus secretis  
finitis, dicit:*

S. Per omnia sæcula  
sæculorum.

M. Amen.

S. Dominus vobis-  
cum.

M. Et cum spiritu  
tuo.

S. Sursum corda.

M. Habemus ad Do-  
minum.

S. Gratias agamus  
Domino Deo nostro.

M. Dignum et jus-  
tum est.

*In omnibus Feriis et  
Festis ubi propria non  
habetur, et in omnibus  
Missis Defunctorum.*

VERE dignum et  
justum est, æquum  
et salutare, nos tibi  
semper, et ubique  
gratias agere, Domine  
sancte, Pater omnipo-  
tens, æterne Deus.  
\*Per Christum Domi-  
num nostrum; per  
quem majestatem tu-  
am laudant Angeli,  
adorant Dominationes,  
tremunt Potestates;

cæli cœlorumque Vir-  
tutes, ac beata Sera-  
phim, socia exulta-  
tione concelebrant.  
Cum quibus et nostras  
voces, ut admitti ju-  
beas deprecamur, sup-  
plici confessione dicen-  
tes:

Sanctus, Sanctus,  
Sanctus, Dominus De-  
us Sabaoth. Plenisunt  
cæli et terra gloria tua.  
Hosanna in excelsis.  
Benedictus qui venit  
in nomine Domini.  
Hosanna in excelsis.

*In festo S.S. Trinita-  
tis, et in Dominicis  
propriam non haben-  
tibus.*

\*QUI cum unigenito  
Filio tuo, et Spiritu  
Sancto unus es Deus,  
unus es Dominus: non  
in unius singularitate  
personæ sed in unius  
Trinitate substantiæ.  
Quod enim de tua glo-  
ria, revelante te, credi-  
mus, hoc de Filio tuo,  
hoc de Spiritu Sancto,  
sine differentia discre-  
tionis sentimus. Ut

in confessione veræ, sempiternæque Deitatis, et in personis proprietatis, et in essentia unitas, et in maiestate adoretur æqualitas. Quam laudant Angeli, atque Archangeli, Cherubim quoque ac Seraphim; qui non cessant clamare quotidie, una voce dicentes, Sanctus. &c.

*A Nativitate Domini usque ad Epiphaniam; in festo Corporis Christi, et in Transfiguratione Domini, ac in Festo S. S. Nominis Jesu, necnon in Missis votivis de S. S. Sacramento, et in Festo Purificationis B. Mariæ.*

\*Quia per incarnati Verbi mysterium, novamentis nostræ oculis lux tuæ claritatis infulsit; ut dum visibiliter Deum cognoscimus, per hunc in invisibilem amorem rapiamur. †Et ideo cum Angelis et Archangelis, cum Thronis et Domina-

tionibus, cumque omni militia cœlestis exercitus, hymnum gloriæ tuæ canimus sine fine dicentes, Sanctus, &c.

*In Epiphania Domini et per octavam.*

\*Quia cum Unigenitus tuus in substantia nostræ mortalitatis apparuit, nova nos immortalitatis suæ luce reparavit. †Et ideo, cum angelis, &c.

*A feria iv. Cinerum usque ad Sabbatum ante Dominicam Passionis.*

\*Qui corporali jejuniō vitia comprimis, mentem elevas, virtutem largiris et præmia. \*Per Christum, &c.

*A Dominica Passionis usque ad feriam v. in Cæna Domini, et in Missis de Cruce et de Passione.*

\*Qui salutem humani generis in ligno Crucis constituisti; ut unde mors oriebatur, inde

vita resurgeret, et qui in ligno vincebat, in ligno quoque vinceretur. \*Per Christum, &c.

*A Vigilia Paschæ usque  
ad Ascensionem.*

VERE dignum et justum est æquum et salutare, te quidem Domine, omni tempore, sed [in hac potissimum nocte, *vel* die, *vel*] in hoc potissimum gloriosius prædicare, cum Pascha nostrum immolatus est Christus. Ipse enim verus est Agnus, qui abstulit peccata mundi, qui mortem nostram moriendo destruxit, et vitam resurgendo reparavit. † Et ideo, cum Angelis, &c.

*A die Ascensionis usque ad vigiliam Pentecostes.*

**\*Per Christum Do-**  
**minum nostrum. Qui**  
**post resurrectionem su-**  
**am omnibus discipulis**  
**suis manifestus appar-**  
**uit, et ipsis cernentibus**

est elevatus in cœlum,  
ut nos divinitatis suæ  
tribueret esse partici-  
pes. †Et ideo, &c.

*Avigilia Pentecostes usque ad sequens Sabbatum inclusive, et in Missis votivis de Spiritu Sancto.*

**\*Per Christum Do-**  
minum nostrum. Qui  
ascendens super omnes  
coelos sedensque ad  
dexteram tuam, pro-  
missum Spiritum Sanc-  
tum [hodierna die] in  
filios adoptionis effu-  
dit. Quapropter pro-  
fusis gaudiis totus in  
orbe terrarum mundus  
exultat. Sed et super-  
næ Virtutes atque an-  
gelicæ Potestates, hym-  
num gloriæ tuæ concin-  
unt, sine fine dicentes,  
Sanctus, &c.

*In Festis B. Mariæ ex-  
cepto Festo Purifica-  
tionis.*

\* Et te in N. Beatæ  
Mariæ semper Virginis  
collaudare, benedicere,  
et prædicare. Quæ

et Unigenitum tuum Sancti Spiritus obumbratione concepit, et virginitatis gloria permanente, lumen æternum mundo effudit, Jesum Christum Dominum nostrum. \*Per quem, &c.

*In Festis Apostolorum.*

VERE dignum et justum est, æquum et salu-

tare, te Domine suppliciter exorare, ut gregem tuum, Pastor æternæ, non deseras, sed per beatos Apostolos tuos continua protectione custodias. Ut iisdem rectoribus gubernetur, quos operis tui vicarios eidem contulisti præesse pastores. \*Et ideo, cum Angelis, &c.

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#### CANON MISSÆ.

Te igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus ac petimus, uti accepta habeas, et benedicas, hæc dona, hæc munera, hæc sancta sacrificia illibata, imprimis quæ tibi offerimus pro Ecclesia tuâ sancta Catholica, quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum; una cum famulo tuo Papa nostro N. et Antistite nos-

tro N. et omnibus orthodoxis atque catholicæ et apostolicæ fidei cultoribus.

*Commemoratio pro vivis.*

MEMENTO, Domine, famulorum, famularumque tuarum N. et N.

Et omnium circumstantium, quorum tibi fides cognita est, et nota devotio: pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis, pro

se suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suæ, tibi que reddunt vota sua æterno Deo, vivo et vero.

Communicantes, et memoriam venerantes, imprimis gloriosæ semper Virginis Mariæ, Genitricis Dei et Domini nostri Jesu Christi: sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreæ, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thaddæi, Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis, et Pauli, Cosmæ et Damiani, et omnium Sanctorum tuorum: quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

*Tenens manus expansas  
super Oblata dicit:*

HANC igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus, Domine, ut placatus accipias; diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.

Quam oblationem tu, Deus, in omnibus, quæsumus, benedicam, adscriptam ratam, rationabilem, acceptabilemque facere digneris; ut nobis corpus et sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Qui pridie quam pateretur, accepit panem in sanctas et venerabiles manus suas, et elevatis oculis in cælum, ad te Deum Patrem suum omnipotentem, tibi gratias agens, benedixit, fregit, de-

ditque discipulis suis, dicens: Accipite et manducate ex hoc omnes, **HOC EST ENIM CORPUS MEUM.**

*Hostiam consecratam genuflexus adorat, et ostendit populo: tunc dicit:*

SIMILI modo, postquam cœnatum est, accipiens et hunc præclarum Calicem in sanctas ac venerabiles manus suas, item tibi gratias agens benedixit, deditque discipulis suis, dicens: Accipite et bibite ex eo omnes, **HIC EST ENIM CALIX SANGUINIS MEI NOVI ET ÆTERNI TESTAMENTI, MYSTERIUM FIDEI: QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.**

Hæc quotiescumque feceritis, in mei memoriam facietis.

*Genuflexus Calicem adorat, et ostendit populo. Deinde dicit:*

UNDE et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ passionis, necnon et ab inferis resurrectionis, sed in cœlos gloriosæ ascensionis, offerimus præclaræ majestati tuæ, de tuis donis ac datis, Hostiam puram, Hostiam sanctam, Hostiam immaculatam, panem sanctum vitæ æternæ, et Calicem salutis perpetuæ.

Supra quæ propitio ac sereno vultu respicere digneris, et accepta habere, sicuti accepta habere dignatus es munera pueri tui justî Abel, et sacrificium Patriarchæ nostri Abrahamæ, et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum Sacrificium, immaculatam Hostiam.

Supplices te rogamus, omnipotens Deus, jube hæc perferri per manus sancti Angeli tui in sublime altare

tuum, in conspectu divinæ majestatis tuæ; ut quotquot ex hac altaris participatione sacrosanctum Filii tui corpus et sanguinem sumpserimus, omni benedictione cœlesti et gratia repleamur. Per eundem Christum Dominum nostrum. Amen.

*Commemoratio pro Defunctis.*

**MEMENTO** etiam, Domine, famulorum famularumque tuarum N. et N. qui nos præcesserunt cum signo Fidei, et dormiunt in somno pacis. \*Ipsis Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas deprecamur: per eundem Christum Dominum nostrum. Amen.

*Manu dextra percutit sibi pectus, dicens:*

**NOBIS** quoque peccatoribus famulis tuis,

de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris, cum tuis sanctis Apostolis et Martyribus; cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus Sanctis tuis; intra quorum nos consortium, non æstimator meriti, sed veniæ quæsumus largitor admitte. Per Christum Dominum nostrum.

Per quem hæc omnia, Domine, semper bona creas, sanctificas, vivificas, benedicis, et præstas nobis. Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria.

**S.** Per omnia sæcula sæculorum.

**M.** Amen.



OREMUS.

PRÆCEPTIS salutaribus moniti, et divina institutione formati, audemus dicere :

Pater noster, qui es in coelis, sanctificetur nomen tuum; adveniat regnum tuum; fiat voluntas tua sicut in coelo, et in terra; panem nostrum quotidianum da nobis hodie; et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris; et ne nos inducas in tentationem.

M. Sed libera nos a malo.

S. Amen.

Libera nos, quæsumus, Domine, ab omnibus malis, præteritis, præsentibus, et futuris; et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, da propitius pacem in diebus

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nostris, ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eundem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat, in unitate Spiritus Sancti, Deus.

S. Per omnia sæcula sæculorum.

M. Amen.

S. Pax Domini sit semper vobiscum.

M. Et cum spiritu tuo.

*Hostiam frangit et particulam in calicem immittit, dicens :*

HÆC commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi, fiat accipientibus nobis in vitam æternam. Amen.

*Deinde inclinatus et ter pectus percutiens, dicit :*

AGNUS Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

*In Missis pro Defunctis non dicitur Miserere nobis, sed ejus loco, dona eis requiem; et in tertio additur, sempiternam.*

DOMINE Jesu Christe, qui dixisti Apostolis tuis, pacem relinquo vobis, pacem meam do vobis, ne respicias peccata mea, sed fidem Ecclesiæ tuæ; eamque secundum voluntatem tuam pacificare et coadunare digneris; qui vivis et regnas Deus, per omnia sæcula sæculorum. Amen.

*In Missis Defunctorum non dicitur Oratio præcedens.*

DOMINE Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, co-operante Spiritu Sancto, per mortem tu-

am mundum vivificasti, libera me per hoc sacro-sanctum Corpus et Sanguinem tuum ab omnibus iniquitatibus meis, et universis malis; et fac me tuis semper inhærere mandatis, et a te nunquam separari permittas; qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in sæcula sæculorum. Amen.

Perceptio Corporis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in judicium et condemnationem; sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam; qui vivis et regnas cum Deo Patre, in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum. Amen.

*Genuflectit, surgit, et dicit:*

PANEM cœlestem accipiam, et nomen Domini invocabo.

*Deinde accipit Hostiam in manum sinistram, et dextera percutiens pectus, dicit ter devote et humiliter.*

DOMINE, non sum dignus ut intres sub tectum meum; sed tantum dic verbo, et sanabitur anima mea.

*Sumit reverenter ambas partes Hostiæ, dicens:*

CORPUS Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

*Accipit Calicem et dicit:*

QUID retribuam Domino pro omnibus quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

*Sumit Sanguinem.*

SANGUIS Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

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*Ablutionem primam sumit, dicens:*

QUOD ore sumpsimus, Domine, pura mente capiamus, et de munere temporali fiat nobis remedium sempiternum.

*Abluit digitos et sumit ablu-tionem, dicens:*

CORPUS tuum, Domine, quod sumpsi, et Sanguis quem potavi, adhæreat visceribus meis; et præsta, ut in me non remaneat scelorum macula, quem pura et sancta refecerunt sacramenta. Qui vivis et regnas in sæcula sæculorum. Amen.

*Communionem dicit.*

S. Dominus vobiscum.

M. Et cum spiritu tuo.

S. Oremus.

*Postcommunionem dicit.*

S. Dominus vobiscum.

M. Et cum spiritu tuo.

S. Ite, missa est, *vel*,  
Benedicamus Domino.

M. Deo gratias.

*In Missis Defunctorum.*

S. Requiescant in  
pace.

M. Amen.

*Sacerdos inclinat se ante  
medium altaris et  
dicit:*

PLACEAT tibi, sancta Trinitas, obsequium servitutismæ; et præsta, ut Sacrificium, quod oculis tuæ Majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

*Deinde versus ad populum, dat benedictionem.*

BENEDICAT vos omnipotens Deus, ✠ Pater, et Filius, et Spiritus Sanctus.

M. Amen.

S. Dominus vobiscum.

M. Et cum spiritu tuo.

S. Initium sancti Evangelii secundum Joannem.

M. Gloria tibi, Domine.

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil, quod factum est. In ipso vita erat, et vita erat lux hominum; et lux in tenebris lucet, et tenebræ eam non comprehenderunt.

Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux; sed ut testimonium perhiberet de lumine. Erat lux vera, quæ illuminat omnem hominem venientem in hunc mundum.

In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri; his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex vo-

luntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. ET VERBUM CARO FACTUM EST, et habitavit in nobis; et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiæ et veritatis.

M. Deo gratias.

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*Prayers to be said after Mass.*

LET US PRAY.

WE give thee thanks, almighty and gracious Father, that thou hast permitted us this day to offer our homage to thy divine majesty, and especially that thou hast allowed us to be present at the most holy Sacrifice of the body and blood of thy beloved Son. If we have been wanting in attention and devotion, pardon us, we beseech thee, in pity to our weakness. For the sake of Him whose sufferings and death we have commemorated, grant the petitions which we have made in his

name, and send down upon us thy blessing, which may remain with us for ever. Through the same Jesus Christ our Lord. Amen.

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In Lent and Advent the *Miserere* is said instead of the *Te Deum*.

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### *Te Deum.*

**TE DEUM** laudamus : \*  
te Dominum confite-  
mur.

**Te æternum Patrem** \*  
omnis terra veneratur.

**Tibi omnes Angeli**, \*  
**tibi Cœli**, et universæ  
**Potestates**:

**Tibi Cherubim et**  
**Seraphim**, \* **incessabili**  
**voce proclamant**,

**Sanctus, Sanctus,**  
**Sanctus**, \* **Dominus De-**  
**us Sabaoth.**

**Pleni sunt cœli et**  
**terra** \* **majestatis glo-**  
**riæ tuæ.**

**Te gloriosus** \* **Apos-**  
**tolorum chorus**,

**WE** praise thee, O  
God : we acknowledge  
thee to be the Lord.

All the earth doth  
worship thee, the Fa-  
ther everlasting.

To thee all Angels  
cry aloud, the Heavens  
and all the Powers  
therein.

To thee Cherubim  
and Seraphim con-  
tinually do cry,

Holy, Holy, Holy,  
Lord God of Sabaoth.

Heaven and earth  
are full of the majes-  
ty of thy glory.

The glorious choir  
of the Apostles praise  
thee.

Te Prophetarum \*  
laudabilis numerus,

The admirable company of the Prophets praise thee.

Te Martyrum candidatus\* laudat exercitus.

The white-robed army of Martyrs praise thee.

Te per orbem terrarum\* sancta confitetur Ecclesia,

The Holy Church throughout all the world doth acknowledge thee,

Patrem \* immensæ Majestatis,

The Father of infinite Majesty;

Venerandum tuum verum\* et unicum Filium,

Thy adorable, true, and only Son;

Sanctum quoque\* Paraclitum Spiritum.

Also the Holy Ghost the Comforter.

Tu Rex gloriæ,\* Christe.

Thou, O Christ, art the King of Glory.

Tu Patris \* sempiternus es Filius.

Thou art the everlasting Son of the Father.

Tu ad liberandum suscepturus hominem,\* non horruisti Virginis uterum.

When thou didst take upon thee to deliver man, thou didst not abhor the Virgin's womb.

Tu, devicto mortis aculeo,\* aperuisti credentibus regna cœlorum.

When thou hadst overcome the sting of death, thou didst open the kingdom of Heaven to believers.

Tu ad dexteram Dei sedes,\* in gloria Patris.

Thou sittest at the right hand of God, in the glory of the Father.

Judex crederis\* esse  
venturus.

Te ergo, quæsumus,  
tuis famulis subveni,\*  
quos pretioso sanguine  
redemisti.

Æterna fac cum  
Sanctis tuis,\* in gloria  
numerari.

Salvum fac populum  
tuum, Domine,\* et be-  
nedic hæreditati tuæ.

Et rege eos, et ex-  
tolle illos,\* usque in  
æternum.

Per singulos dies,\*  
benedicimus te.

Et laudamus nomen  
tuum in sæculum,\* et  
in sæculum sæculi.

Dignare, Domine,  
die isto,\* sine peccato  
nos custodire.

Miserere nostri, Do-  
mine,\* miserere nostri.

Fiat misericordia tua,  
Domine, super nos:\*  
quemadmodum spera-  
vimus in te.

In te, Domine, spe-  
ravi;\* non confundar  
in æternum.

¶ Benedictus es,

We believe that thou  
shalt come to be our  
Judge.

We pray thee, there-  
fore, help thy servants  
whom thou hast re-  
deemed with thy pre-  
cious blood.

Make them to be  
numbered with thy  
Saints, in glory ever-  
lasting.

O Lord, save thy  
people, and bless thine  
inheritance.

Govern them, and  
exalt for ever.

Day by day, we  
magnify thee.

And we praise thy  
name for ever: yea,  
for ever and ever.

Vouchsafe, O Lord,  
this day, to keep us  
without sin.

Have mercy on us  
O Lord, have mercy on  
us.

Let thy mercy, O  
Lord, be upon us, as  
we have hoped in  
thee.

In thee, O Lord, have  
I hoped, let me not  
be confounded for ever.

¶ Blessed art thou,



Domine Deus, Patrum  
nostrorum.

Rz. Et laudabilis, et  
gloriosus in sæcula.

Ÿ. Benedicamus Pa-  
trem et Filium, cum  
Sancto Spiritu.

Rz. Laudemus et su-  
perexaltemus eum in  
sæcula.

Ÿ. Benedictus es,  
Domine Deus, in fir-  
mamento cœli.

Rz. Et laudabilis, et  
gloriosus, et superex-  
altatus in sæcula.

Ÿ. Benedic, anima  
mea, Domino.

Rz. Et noli oblivisci  
omnes retributiones  
ejus.

Ÿ. Domine, exaudi  
orationem meam.

Rz. Et clamor meus  
ad te veniat.

Ÿ. Dominus vobis-  
cum.

Rz. Et cum spiritu  
tuo.

## OREMUS.

DEUS, cujus miseri-  
cordiæ non est nume-  
rus, et bonitatis infini-  
tus est thesaurus, piissi-  
mæ Majestati tuæ pro

O Lord, the God of  
our Fathers.

Rz. And worthy to  
be praised, and glori-  
ous for ever.

Ÿ. Let us bless the  
Father, and the Son,  
with the Holy Ghost.

Rz. Let us praise and  
magnify him for ever.

Ÿ. Blessed art thou,  
O Lord, in the firma-  
ment of heaven.

Rz. And worthy to be  
praised, glorious and  
exalted for ever.

Ÿ. Bless the Lord,  
O my soul.

Rz. And forget not  
all his benefits.

Ÿ. O Lord, hear my  
prayer.

Rz. And let my cry  
come unto thee.

Ÿ. The Lord be with  
you.

Rz. And with thy  
spirit.

## LET US PRAY.

O GOD, whose mer-  
cies are without num-  
ber, and the treasure  
of whose goodness is  
infinite : we render

Asperges me hyssopo, et mundabor\*; lavabis me, et super nivem dealbabor.

Thou shalt sprinkle me with hyssop and I shall be cleansed: thou shalt wash me and I shall be made whiter than snow.

Auditui meo dabis gaudium et lætitiā\*; et exultabunt ossa humiliata.

To my hearing thou shalt give joy and gladness; and the bones that have been humbled shall rejoice.

Averte faciem tuam a peccatis meis\*; et omnes iniquitates meas dele.

Turn away thy face from my sins, and blot out my iniquities.

Cor mundum crea in me, Deus\*; et spiritum rectum innova in visceribus meis.

Create a clean heart in me, O God; and renew a right spirit within my bowels.

Ne projicias me a facie tua\*; et spiritum sanctum tuum ne auferas a me.

Cast me not away from thy face; and take not thy Holy Spirit from me.

Redde mihi lætitiā salutaristui\*; et spiritu principali confirma me.

Restore unto me the joy of thy salvation; and strengthen me with a perfect spirit.

Docebo iniquos vias tuas\*; et impii ad te convertentur.

I will teach the unjust thy ways; and the wicked shall be converted to thee.

Libera me de sanguinibus, Deus, Deus salutis meæ\*; et exultabit lingua mea iustitiam tuam.

Deliver me from blood, O God, thou God of my salvation; and my tongue shall extol thy justice.

Domine, labia mea aperies\*; et os meum annuntiabit laudem tuam.

Quoniam si voluisses sacrificium, dedissem utique\*: holocaustis non delectaberis.

Sacrificium Deo spiritus contribulatus\*: cor contritum et humiliatum, Deus, non despicies.

Benigne fac Domine, in bona voluntate tua Sion\*: ut ædificentur muri Jerusalem.

Tunc acceptabis sacrificium justitiæ, oblationes, et holocausta\*: tunc imponent super altare tuum vitulos.

Gloria Patri, &c.

Ÿ. Domine, non secundum peccata nostra facias nobis.

R̃. Neque secundum iniquitates nostras retribuas nobis.

O Lord, thou wilt open my lips; and my mouth shall declare thy praise.

For if thou hadst desired sacrifice, I would indeed have given it; with burnt-offerings thou wilt not be delighted.

A sacrifice to God is an afflicted spirit: a contrite and humble heart, O God, thou wilt not despise.

Deal favourably, O Lord, in thy good-will with Sion; that the walls of Jerusalem may be built up.

Then shalt thou accept the sacrifice of justice, oblations, and whole burnt-offerings; then shall they lay calves upon thy altar.

Glory, &c.

Ÿ. Deal not with us, O Lord, according to our sins.

R̃. Nor reward us according to our iniquities.

Pr. Gloria Patri, et Filio, et Spiritui Sancto.

Cl. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

Pr. Introibo ad altare Dei.

Cl. Ad Deum, qui lætificat juventutem meam.

Pr. Adjutorium nostrum in nomine Domini.

Cl. Qui fecit cælum et terram.

Pr. Confiteor Deo, &c.

Cl. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducatur te ad vitam æternam.

Pr. Amen.

Cl. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et tibi, pater, quia peccavi nimis cogitatione, verbo et opere [*Here he strikes his breast thrice,*] mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaellem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et te, pater, orare pro me ad Dominum Deum nostrum.

Pr. Misereatur vestri, &c.

Cl. Amen.

Pr. Indulgentiam, absolutionem, &c.

Cl. Amen.

When a Bishop says Mass, he here takes the Maniple, which the Clerk must be ready to give him.

Pr. Deus, tu conversus, vivificabis nos.

Cl. Et plebs tua lætabitur in te.

Pr. Ostende nobis, Domine, misericordiam tuam.

Cl. Et salutare tuum da nobis.

Pr. Domine, exaudi orationem meam.

Cl. Et clamor meus ad te veniat.

Pr. Dominus vobiscum.

Cl. Et cum spiritu tuo.

Pr. Kyrie eleison. Cl. Kyrie eleison.

Pr. Kyrie eleison. Cl. Christe eleison.

Pr. Christe eleison. Cl. Christe eleison.

Pr. Kyrie eleison. Cl. Kyrie eleison.

Pr. Kyrie eleison.

Pr. Dominus vobiscum, [*a Bishop says Pax vobis,*] *or* Flectamus genua.

Cl. Et cum spiritu tuo, *or* Levate.

Pr. Per omnia sæcula sæculorum.

Cl. Amen.

At the end of the Epistle, say—

Deo gratias.

The Priest's Communion being ended, be ready to give him first wine, and then wine and water. But if there be Communicants, first provide them with a cloth, and say the *Confiteor*. Then remove the book to the left hand of the Altar, take away the cloth from the Communicants, and return to your former place. A Bishop here washes his hands a second time, as at the Offertory.

Pr. Dominus vobiscum.

Cl. Et cum spiritu tuo.

Pr. *Ite, Missa est, or Benedicamus Domino.*

Cl. Deo gratias.

In Masses for the Dead.

Pr. Requiescant in pace.

Cl. Amen.

Remove the book, if it be left open; kneel and receive the Priest's blessing.

At a Bishop's Mass.

B. Sit nomen Domini benedictum.

Cl. Ex hoc nunc et usque in sæculum.

B. Adjutorium nostrum in nomine Domini.

Cl. Qui fecit cælum et terram.

Pr. Pater, et Filius, et Spiritus Sanctus.

Cl. Amen.

At the beginning of the last Gospel.

Pr. Dominus vobiscum.

Cl. Et cum spiritu tuo.

Pr. Initium, *or* Sequentia Sancti Evangelii, &c.

Cl. Gloria tibi, Domine.

At the end say,

Deo gratias.

Put out the candles, and lay all up carefully.

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### On the Performance of the Ordinary Actions of the Day.

THE ordinary actions of the day become most valuable if offered to God, and performed for his greater honour and glory. A single action performed without a good intention is no small loss, for the least degree of grace that may be gained by it is of more value than all the treasures of this world. It is a pious and very useful practice to renew this intention of offering up all your actions to God frequently during the day, by some short prayer at the commencement of the more important duties; for the first oblation which is made in the morning is easily forgotten.

the Father, Glory be to the Son, Glory be to the Holy Ghost.

N.B. For reciting every morning, noon and night, thrice the "Gloria Patri" (Glory be to the Father, &c.), in thanksgiving to the Holy Trinity for the graces and privileges bestowed on the Blessed Virgin in her glorious Assumption into Heaven.—(I. 100 days Indulgence for each recital.—II. Plenary Indulgence once a month, on usual conditions. A.)

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TO GOD THE FATHER.

(I. 100 days Indulgence once a day.—II. Plenary Indulgence once a year, on usual conditions.—III. Plenary Indulgence, for frequent recital during life, to all who accept death with resignation. A.)

MAY the most just, most high, most adorable will of God be in all things done, and praised, and for ever magnified.

---

(An Indulgence of 100 days each time. A.)

ETERNAL Father! I offer Thee the Precious Blood of Jesus, in satisfaction for my sins, and for the wants of Holy Church.

---

TO GOD THE SON.

(An Indulgence of 100 days each time.)

My Jesus, mercy!

---

(An Indulgence of 50 days each time. A.)

My sweetest Jesus, be not thou my Judge, but my Saviour.



(I. 100 days Indulgence once a day.—II. 100 days Indulgence if said at Exposition, Benediction, and the Elevation of both species in the Mass.—III. Plenary Indulgence once a month, on usual conditions, for daily recital. A.)

O Sacrament most holy ! O Sacrament  
divine !

All praise and all thanksgiving be every  
moment Thine.

---

(I. 100 days Indulgence once a day, if said before a picture of the Sacred Heart.—II. Plenary Indulgence once a month on usual conditions. A.)

My loving Jesus, I (N.N.) give thee  
my heart ; and I consecrate myself wholly  
to thee out of the grateful love I bear  
thee, and as a reparation for all my un-  
faithfulness to grace ; and with thine aid  
I purpose never to sin again.

---

(An Indulgence of 100 days each time.)

MAY the Sacred Heart of Jesus be  
everywhere loved.

---

#### THE HOLY NAMES.

(I. 25 days Indulgence each time.—II. Plenary Indulgence at the hour of death, if said frequently during life. A.)

JESUS, Mary.

(I. 300 days Indulgence each time for the recital of the following.—II. 100 days for each. A.)

**JESUS, Mary, Joseph, I give you my heart and my soul.**

**Jesus, Mary, Joseph, assist me in my last agony.**

**Jesus, Mary, Joseph, let my soul send forth her last sigh in peace, with you to aid me.**

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**TO THE BLESSED VIRGIN.**

(I. 300 days Indulgence each time.—II. Plenary Indulgence once a month, on usual conditions, for daily recital. A.)

**SWEET Heart of Mary, be my salvation.**

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(An Indulgence of 100 days for either of the following Ejaculations. A.)

**BLESSED be the Holy and Immaculate Conception of the Blessed Virgin Mary.**

**In thy Conception, O Virgin Mary, thou wast Immaculate. Pray for us to the Eternal Father, whose only-begotten Son Jesus thou didst bear, conceived in thy womb by the Holy Ghost.**

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(An Indulgence of 40 days for the following, if said in time of temptation. A.)

**My Queen and my Mother, remember that I belong to thee, preserve and defend me as thy property and possession.**

## AN HOURLY EJACULATORY PRAYER.

JESUS, most charitable! Jesus, meek and humble of heart! forgive us our sins; give thy peace to our souls; remember us in thy kingdom. Mary and Joseph, pray for us this hour, and at the hour of our death. Amen.

As a last Prayer before sleep, add :

Pray for us this hour and every hour of this night, and at the hour of our death. Amen.

As a first Prayer in the morning, add :

Pray for us this hour and every hour of this day, and at the hour of our death. Amen.

---

*Grace before Meals.*

Ÿ. Benedic, Domine,  
nos et hæc tua dona  
quæ de tua largitate  
sumus sumpturi; per  
Christum Dominum  
nostrum. R̃. Amen.

Ÿ. Bless us, O Lord,  
and these thy gifts,  
which of thy bounty  
we are about to receive:  
Through Christ our  
Lord. R̃. Amen.

---

*Grace after Meals.*

Agimus tibi gratias,  
omnipotens Deus, pro  
universis beneficiis tui-  
is; qui vivis et regnas  
in sæcula sæculorum.  
Amen.

We give thee thanks,  
Almighty God, for all  
thy benefits; who liv-  
est and reignest, world  
without end. Amen.

Retribuere dignare,  
Domine, omnibus no-  
bis bona facientibus  
propter nomen tuum,  
vitam æternam. Amen.

Fidelium animæ, &c.

Vouchsafe, O Lord,  
to render to all who  
do us good for thy  
name's sake, life ever-  
lasting. Amen.

May the souls of the  
faithful, &c.

### Consecration of Study to Mary Immaculate.

SUB patrocínio tuo,  
Mater dilectissima, et  
invocato Immaculatæ  
Conceptionis tuæ mys-  
terio, studia mea labo-  
resque litterarios pro-  
sequi volo : quibus me  
protestor hunc maxime  
ob finem incumbere, ut  
melius Divino Honori  
tuoque cultui propo-  
gando inserviam. Oro  
te igitur, Mater aman-  
tissima, Sedes Sapien-  
tiæ, ut sicut hactenus  
fecisti ita et in pos-  
terum laboribus meis  
benigne faveas : ego  
vero, quod justum est,  
pie libenterque pro-  
mitto, quicquid boni  
mihi inde successerit,  
id me tibi totum accep-  
tum relaturum. Amen.

UNDER thy protec-  
tion, dearest Mother,  
and under the invoca-  
tion of thy Immaculate  
Conception, do I wish  
to pursue my studies ;  
and I declare that I  
study chiefly from this  
motive, that I may be  
the better able to assist  
in spreading God's  
Glory and thy wor-  
ship. I beseech thee,  
therefore, most loving  
Mother, Seat of Wis-  
dom, that as thou hast  
hitherto done, so thou  
wilt continue to assist  
my progress ; and  
whatever good success  
I may obtain, I pro-  
mise on my part, as is  
but just, to attribute  
it all to thee. Amen.

**Short Visits to the Blessed Sacrament for  
Each Day in the Week.**

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**For Sunday.**

**JESUS IN THE BLESSED SACRAMENT : OUR  
REFUGE.**

THOU remainest, O Jesus ! enclosed within our tabernacles, to hear the prayers of those who present themselves before thee : vouchsafe then to hear the prayer offered up to thee by a most ungrateful sinner. Prostrate at thy feet, I ask pardon for all my sins. O my God and my Lord, why have I so basely insulted thee ? I desire to love thee for the future, and in all things to do thy most holy will. As I cannot do this unless assisted by thy grace, be pleased to supply for my weakness, and enable me to love thee for the future as much as I have hitherto offended thee. O my Jesus, my God, and my all ! I love thee above all things, even more than myself.

**SPIRITUAL COMMUNION.**—Adorable Jesus, I firmly believe that thou art really present in the Most Blessed Sacrament. I love thee above all things, and desire with all the fervour of my soul to receive thee. But since I cannot now receive thee sacramentally, come at least spiritually into my soul. I unite myself to thee, as if thou wert truly within me. O never suffer me to go away from thee.

(Here also recite the "Anima Christi."  
Page 52.)

**EJACULATORY PRAYER.**—"O my Jesus ! grant that I may love thee, and for no other reward than that I may love thee more and more." (St. Ignatius.)

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**PRAYER TO MARY IMMACULATE.**

I BELIEVE in and confess thy Immaculate Conception, O most holy Virgin ! By thy virginal purity, by this thy Immaculate Conception, and by thy glorious title of Mother of God, obtain for me of thy dear Son, humility, charity, obedience, a great purity of heart, of body, and of soul, perseverance in good, the gift

of prayer, a good life, and a happy death.  
Amen.

O Mary, conceived without sin, pray for  
us who have recourse to thee.

---

*For Monday.*

JESUS IN THE BLESSED SACRAMENT: OUR  
WAY AND OUR LIFE.

My loving Jesus! thou knowest well how to gain the hearts of men by thy engaging love. Draw then my heart closely to thine, for I desire ardently to love thee, and to live the servant of thy love. Henceforward I place all my hopes, my interests, and my affections in thy loving heart. Be pleased to accept and to dispose of me and mine as thou seest best; I will never more complain of the dispositions of thy Providence; for I know that all thou orderest in my regard will be in thy mercy, and for my greater good. Thy holy will is sufficient for me, and I desire nothing else, either in time or eternity.

SPIRITUAL COMMUNION. (Page 150.)

**EJACULATORY PRAYER.**—"My Beloved to me, and I to him." (Cant. ii. 16.)

**Prayer to Mary Immaculate. (Page 150.)**

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*For Tuesday.*

**JESUS IN THE BLESSED EUCHARIST:**

**MODEL OF PATIENCE.**

O my Jesus! thy charity for men has been such that thou wouldst not leave them, but must dwell within the tabernacle patiently waiting for them till they should come to visit thee: why have I lost so many years by spending them without loving thee? O infinite patience of my God! I thank thee for having borne with me during all this time that I have been ungrateful to thee. Never again will I forsake thee, but I will consecrate the remainder of my life to thy service. Thou hast been merciful to me when I went away from thee; thou canst not then refuse to receive me with loving mercy, when I return to thee. O my God, I love thee with all my heart, and my earnest wish is to persevere in thy love and thy service.



SPIRITUAL COMMUNION. (Page 150.)

EJACULATORY PRAYER.—“Indeed the Lord is in this place, and I knew it not.” (Gen. xxviii. 16.)

Prayer to Mary Immaculate. (Page 150.)

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for Wednesday.

JESUS IN THE BLESSED EUCHARIST:

MODEL OF OBEDIENCE.

O most amiable Jesus! I would gladly give to thee, were it possible for me to do so, as much honour and glory as thou, by thy obedience to man in this Sacrament, givest to thy Eternal Father. Enlighten, O Jesus, all those hearts which know thee not, that they may see and acknowledge the truth of thy divine presence. Take possession of all that is mine, that in all things I may be subject to thee, as thou art to thy Father. Impart to me some portion of thy humility and obedience; and let me live for no other end than to love

and to serve thee here, that thus I may reign with thee eternally.

SPIRITUAL COMMUNION. (Page 150.)

EJACULATORY PRAYER.—“ O Jesus, thou lovest and art not loved, would that thou wert loved.”

Prayer to Mary Immaculate. (Page 150.)

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*For Thursday.*

JESUS IN THE BLESSED SACRAMENT: THE  
LOVER OF US.

O JESUS, God of love ! thou hast told us that “ thy delight is to be with the children of men,” (Prov. viii. 31,) and thou givest to us a proof of this thy love by abiding upon our altars, even though thou art there forgotten and despised ; O fill my heart with an ardent love of thee, that I may seek no other comfort but in thy company ! The time has been when I felt no satisfaction in thy presence, because I loved thee not ; but if thou wilt be

pleased to enkindle in my cold breast the flame of divine love, then I shall pass whole days before thy altar without being weary of thy company. Do thou, O Jesus, be my consolation and my love through life, that so, at the hour of my death when thou comest to me to be my Viaticum, thou mayst conduct my soul with thee to Heaven.

SPIRITUAL COMMUNION. (Page 150.)

EJACULATORY PRAYER.—“O my Jesus, by how much the more thou dost humble thyself for me, by so much the dearer art thou to me.”

Prayer to Mary Immaculate. (Page 150.)

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*For Friday.*

JESUS IN THE BLESSED SACRAMENT: THE  
GOOD SHEPHERD.

O JESUS, tender Shepherd of souls! thou wast not content in thy infinite love, once to sacrifice thyself upon the cross, but

must remain upon our altars, that thou mayst always be ready to knock at the door of our hearts, and seek an entrance there. Why do I profit so little by thy watchful care? Why is not my heart overjoyed, like that of the Spouse in the Canticles, that I may say with her "I sat down under his shadow, whom I desired." (Cant. ii. 3.) O my Jesus, when I see myself so naked and destitute of virtues, I am overwhelmed with shame and confusion, and tremble lest my presence should excite thy indignation. What then shall I do? must I retire from thee? No, dear Lord and loving Shepherd of my soul, I will come before thee, poor as I am, mindful of thy consoling invitation: "Come to me, all ye who labour and are burdened, and I will refresh you." (Matt. xi. 28.)

SPIRITUAL COMMUNION. (Page 150.)

EJACULATORY PRAYER.—"Give me thy love and thy grace, for this is enough for me." (St. Ignatius.)

Prayer to Mary Immaculate. (Page 150.)

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*For Saturday.*JESUS IN THE BLESSED SACRAMENT : THE  
FOOD OF OUR SOULS.

O JESUS, our nourishment and support through life ! thou hast made to us magnificent promises, if we will but receive thee : "He that eateth my flesh and drinketh my blood, abideth in me and I in him." (John vi. 57.) Where is there a more thoughtless or more unfaithful creature than I am ? Thou knowest my great weakness, and how often I have yielded to my enemies ; how often they have taken possession of my soul, and robbed me of my innocence. Strengthen me, that I may no more be so unfortunate as to lose thy grace and friendship. My present wish is never more to be separated from thee. O never suffer me to be so ungrateful !

SPIRITUAL COMMUNION. (Page 150.)

EJACULATORY PRAYER.—"I have found him whom my soul loveth, I have held him, and will not let him go." (Cant. iii. 4.)

Prayer to Mary Immaculate. (Page 150.)

### *The Creed of St. Athanasius.*



**WHOEVER** will be saved, before all things it is necessary that he hold the Catholic faith.

Which faith, except every one do keep entire and inviolate, without doubt he shall perish everlastingly.

Now the Catholic faith is this; that we worship one God in Trinity, and Trinity in Unity.

Neither confounding the Persons, nor dividing the substance.

For one is the Person of the Father, another of the Son, another of the Holy Ghost.

But the Godhead of the Father, and of the Son, and of the Holy Ghost, is all one; the glory equal, the majesty co-eternal.

Such as the Father is, such is the Son, and such is the Holy Ghost.

The Father is uncreated, the Son is uncreated, the Holy Ghost is uncreated.

The Father is incomprehensible, the Son is incomprehensible, the Holy Ghost is incomprehensible.

The Father is eternal, the Son is eternal, the Holy Ghost is eternal.

And yet they are not three eternals, but one Eternal.

As also they are not three uncreated, nor three Incomprehensibles; but one Uncreated, and one Incomprehensible.

In like manner the Father is almighty, the Son is almighty, and the Holy Ghost is almighty.

And yet they are not three Almightyies, but one Almighty.

So the Father is God, the Son is God, and the Holy Ghost is God.

And yet they are not three Gods, but one God.

So likewise the Father is Lord, the Son is Lord, and the Holy Ghost is Lord.

And yet they are not three Lords, but one Lord.

For as we are compelled by the Christian truth to acknowledge every Person by himself to be God and Lord.

So we are forbidden by the Catholic religion to say there are three Gods or three Lords.

The Father is made of none, neither created, nor begotten.

The Son is from the Father alone, not made, nor created, but begotten.

The Holy Ghost is from the Father and the Son, not made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.

And in this Trinity, there is nothing before or after, nothing greater or less; but all the three Persons are co-eternal and co-equal.

So that in all things, as is aforesaid, the Unity is to be worshipped in Trinity and the Trinity in Unity.

He, therefore, that would be saved, must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation, that he also believe rightly the Incarnation of our Lord Jesus Christ.

Now this is the right faith, that we believe and confess that our Lord Jesus Christ, the Son of God, is both God and man.

He is God of the substance of his Father, begotten before the world; and he is man of the substance of his Mother, born in the world:

Perfect God and perfect man; subsisting of rational soul and human flesh.



Equal to the Father according to his Godhead; and less than the Father according to his manhood.

Who, although he be both God and man, yet he is not two, but one Christ.

One, not by the conversion of the Godhead into flesh, but by the taking of the manhood unto God.

One altogether, not by confusion of substance, but by unity of Person.

For as the rational soul and the flesh is one man, so God and man is one Christ.

Who suffered for our salvation, descended into hell, and rose again the third day from the dead.

He ascended into heaven; he sitteth at the right hand of God the Father Almighty; thence he shall come to judge the living and the dead.

At whose coming all men shall rise again with their bodies, and shall give an account of their own works.

And they that have done good shall go into life everlasting; and they that have done evil, into everlasting fire.

This is the Catholic faith, which except a man believe faithfully and steadfastly, he cannot be saved.

to overcome nature, to correspond with thy grace, to keep thy commandments, and to work out my salvation.

Discover to me, O my God, the nothingness of this world, the greatness of heaven, the shortness of time, and the length of eternity.

Grant that I may prepare for death, that I may fear thy judgments, that I may escape hell, and in the end obtain heaven: Through Jesus Christ. Amen,

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*Hymn to Jesus, our Saviour.*

Jesu dulcis memoria,	Jesus, the only thought of thee
Dans vera cordi gaudia;	With sweetness fills my breast;
Sed super mel et omnia,	But sweeter far it is to see,
Ejus dulcis præsentia.	And on thy beauty feast.
Nil canitur suavius,	No sound, nor harmony so gay,
Nil auditur jucundius,	Can art or music frame;
Nil cogitatur dulcius,	No thoughts can reach, nor words can say,
Quam Jesus Dei Filius.	The sweets of thy blest name

Jesu, spes pœnitenti-	Jesus, our hope, when
bus,	we repent,
Quam pius es petenti-	Sweet source of all
bus !	our grace !
Quam bonus te quæ-	Sole comfort in our
rentibus !	banishment !
Sed quid invenienti-	Oh, what when face
bus ?	to face ?

Jesu, dulcedo cordium,	Jesus ! that name in-
	spires my mind
Fons vivus, lumen men-	With springs of life
tium,	and light,
Excedens omne gau-	More than I ask in
dium,	thee I find,
Et omne desiderium !	And languish with
	delight.

Nec lingua valet dicere,	No art nor eloquence of
	man
Nec litera exprimere :	Can tell the joys of
	love ;
Expertus potest cre-	Only the Saints can
dere,	understand
Quid sit Jesum dili-	What they in Jesus
gere.	prove.

Cum Maria diluculo	Before the morning
	light I'll come
Jesum quæram in tu-	With Magdalen to
mulo,	find,
Clamore cordis queru-	In sighs and tears, my
lo,	Jesus' tomb,
Mente quæram non	And there refresh
oculo.	my mind.

## Litany of the Most Holy Name of Jesus.

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AN Indulgence of 300 days was granted by a Rescript, dated April 28, 1864, to the Faithful in England for the devout recitation of the "Litany of the Most Holy Name," by our Most Holy Father Pope Pius IX., who at the same time prohibited any form but that of which the following is a translation, authorized by the Bishops:—

KYRIE eleison.	LORD have mercy on us.	
<i>Christe eleison,</i>	<i>Christ have mercy on us.</i>	
Kyrie eleison.	Lord have mercy on us.	
Jesu, audi nos.	Jesus, hear us.	
<i>Jesu, exaudi nos.</i>	<i>Jesus, graciously hear us.</i>	
Pater de cœlis Deus,	God, the Father of heaven,	
Fili, Redemptor mundi Deus,	God the Son, Redeemer of the world,	
Spiritus Sancte Deus,	God, the Holy Ghost,	
Sancta Trinitas, unus Deus,	Holy Trinity, one God,	
Jesu, Fili Dei vivi.	Jesus, Son of the living God,	Have mercy on us.
Jesu, splendor Patris,	Jesus, splendour of the Father,	
Jesu, candor lucis æternæ,	Jesus, brightness of eternal light,	
Jesu, Rex gloriæ,	Jesus, King of Glory,	
Jesu, Sol justitiæ,	Jesus, Sun of justice,	
Jesu, Fili Mariæ Virginis,	Jesus, Son of the Virgin Mary,	
Jesu amabilis,	Jesus, most amiable,	
Jesu admirabilis,	Jesus, most admirable,	
Jesu, Deus fortis,	Jesus, mighty God,	

Miserere nobis.

Jesu, Pater futuri sæculi,	Jesus, Father of the world to come,	
Jesu, magni consilii Angele,	Jesus, Angel of great counsel,	
Jesu, potentissime,	Jesus, most powerful,	
Jesu, patientissime,	Jesus, most patient,	
Jesu, obedientissime,	Jesus, most obedient,	
Jesu, mitis et humilis corde,	Jesus, meek and humble of heart,	
Jesu, amator castitatis,	Jesus, lover of chastity,	
Jesu, amator noster,	Jesus, lover of us,	
Jesu, Deus pacis,	Jesus, God of peace,	
Jesu, auctor vitæ,	Jesus, author of life,	
Jesu, exemplar virtutum,	Jesus, example of virtues,	
Jesu, zelator animarum,	Jesus, zealous lover of souls,	<i>Have mercy on us.</i>
Jesu, Deus noster,	Jesus, our God,	
Jesu, refugium nostrum,	Jesus, our refuge,	
Jesu, Pater pauperum,	Jesus, Father of the poor,	
Jesu, thesaurus fide- lium,	Jesus, treasure of the faithful,	
Jesu, bone Pastor,	Jesus, Good Shepherd,	
Jesu, lux vera,	Jesus, true light,	
Jesu, sapientia æterna,	Jesus, eternal wisdom,	
Jesu, bonitas infinita,	Jesus, infinite goodness,	
Jesu, via et vita nostra,	Jesus, our way and our life,	
Jesu, gaudium Angelorum,	Jesus, joy of Angels,	
Jesu, Rex Patriarcharum,	Jesus, King of Patriarchs,	
Jesu, Magister Apostolorum,	Jesus, Master of Apostles,	

*Miserere nobis.*

Jesu, Doctor Evangelistarum,  
 Jesu, fortitudo Martyrum,  
 Jesu, lumen Confessorum,  
 Jesu, puritas Virginum,  
 Jesu, corona Sanctorum omnium,  
 Propitius esto,  
*Parce nobis, Jesu.*  
 Propitius esto,  
*Exaudi nos, Jesu.*

*Miserere nobis.*

Ab omni malo,  
 Ab omni peccato,  
 Ab ira tua,  
 Ab insidiis diaboli,

A spiritu fornicationis,  
 A morte perpetua,

A neglectu inspirationum tuarum,  
 Per mysterium sanctæ Incarnationis tuæ,  
 Per nativitatem tuam,  
 Per infantiam tuam,  
 Per divinissimam vitam tuam,  
 Per labores tuos,  
 Per agoniam et passionem tuam,

*Libera nos, Jesu.*

Jesus, Teacher of Evangelists,  
 Jesus, strength of Martyrs,  
 Jesus, light of Confessors,  
 Jesus, purity of Virgins,  
 Jesus, crown of all Saints,  
 Be merciful unto us,  
*Spare us, O Jesus.*  
 Be merciful unto us,  
*Graciously hear us, O Jesus.*

*Have mercy on us.*

From all evil,  
 From all sin,  
 From thy wrath,  
 From the snares of the devil,

From the spirit of uncleanness,

From everlasting death,

From the neglect of thy inspirations,

Through the mystery of thy holy Incarnation,

Through thy nativity,

Through thine infancy,  
 Through thy most divine life,

Through thy labours,  
 Through thine agony and passion,

*Jesus, deliver us.*

Per crucem et derelictionem tuam,	Through thy Cross and dereliction,	
Per languores tuos,	Through thy faintness and weariness,	
Per mortem et sepulchram tuam,	Through thy death and burial,	
Per resurrectionem tuam,	Through thy resurrection,	
Per ascensionem tuam,	Through thine ascension,	
Per gaudia tua,	Through thy joys,	
Per gloriam tuam,	Through thy glory,	

*Libera nos, Jesu.*

*Jesus, deliver us.*

Agnus Dei, qui tollis peccata mundi,

Lamb of God, who takest away the sins of the world,

*Parce nobis, Jesu.*

*Spare us, O Jesus.*

Agnus Dei, qui tollis peccata mundi,

Lamb of God, who takest away the sins of the world,

*Exaudi nos, Jesu.*

*Graciously hear us, O Jesus.*

Agnus Dei, qui tollis peccata mundi,

Lamb of God, who takest away the sins of the world,

*Miserere nobis, Jesu.*

*Have mercy on us, O Jesus.*

Jesu, audi nos.

Jesus, hear us.

*Jesu, exaudi nos.*

*Jesus, graciously hear us.*

OREMUS.

LET US PRAY.

DOMINE, Jesu Christe, qui dixisti: Petite, et accipietis; quærite, et invenietis; pulsate,

O LORD Jesus Christ, who hast said, "Ask, and ye shall receive; seek, and ye shall find;

et aperiatur vobis: quæsumus, da nobis petentibus divinissimi tui amoris affectum, ut te toto corde, ore, et opere diligamus, et a tua nunquam laude cessemus.

Sancti Nominis tui, Domine, timorem pariter et amorem fac nos habere perpetuum, quia nunquam tua gubernatione destituis quos in soliditate tuæ dilectionis instituis. Per Christum Dominum nostrum. Amen.

knock, and it shall be opened unto you," give we beseech thee, to us who ask the grace of thy most divine love, that with all our heart, words, and works, we may love thee, and never cease to praise thee.

Make us, O Lord, to have a perpetual fear and love of thy holy Name, for thou never failest to govern those whom thou dost solidly establish in thy love. Through Christ our Lord. Amen.

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### Pontifical Indulgences.

A PLENARY Indulgence on the Feasts of Christmas, Epiphany, Ascension, Pentecost, Trinity Sunday, Corpus Christi; on the Feasts of the Purification, Annunciation, Assumption, and Nativity of the Blessed Virgin Mary; on the Nativity of St. John the Baptist; on the Feasts of each of the Apostles, of St. Joseph, and of All Saints; and at the Hour of Death.

An Indulgence of seven years and two hundred and eighty days, on all the other Feasts of our Lord and of the Blessed Virgin Mary.



An Indulgence of five years and two hundred days, on all Sundays, or any other Feast in the year.

An Indulgence of one hundred days on any other day in the year.

#### CONDITIONS.

To obtain the Indulgences above mentioned, it is necessary,—

1°. To have one of the Blessed Medals, Crosses or Beads, which cannot be sold or lent with the intention of communicating Indulgences to another person, without losing its privilege.

2°. To recite once a week the Beads or a third part of the Rosary, or the Office of the B. V. M., or the Office of the Dead, or the Seven Penitential Psalms; or the Gradual Psalms, or to teach the Catechism, or to visit the hospital or prison, or to assist the poor, or to say or hear Mass.

3°. To receive worthily the Sacraments of Penance and the Holy Eucharist.

4°. To pray devoutly to God for the extirpation of heresy and schism, for the propagation of the Catholic Faith, for peace and concord among Christian Princes, and for the other wants of the Roman Catholic Church.

N.B. To obtain the Indulgence at the hour of death, it will be sufficient to be truly peni-

tent, to be prepared to meet death with resignation to God's will, and to pray to Jesus Christ.

An Indulgence of two hundred days for visiting those who are detained in hospitals or prisons, and assisting them in any way, or for giving instructions in the Church, or teaching the Christian Doctrine.

An Indulgence of one hundred days for the recital of the Beads, or the Rosary, or the Office of the B. V. M., or the Office of the Dead, or Vespers, or the Seven Penitential Psalms with the Litanies and Prayers after them, (provided these good works be performed at least once a week). Also, on every Friday, for saying thrice Our Father, &c., and thrice Hail Mary, &c., accompanied with a devout meditation on our Saviour's passion. Likewise, for the evening Examination of Conscience and steadfast purpose of amendment, followed by an Our Father and Hail Mary, repeated three times in honour of the Blessed Trinity, and five times in honour of the Five Wounds of our Lord.

An Indulgence of fifty days for making a devout preparation before Communion, or the recital of the Divine Office, or the Office of the B. V. Mary.

These Indulgences may be applied to the Souls in Purgatory.

## The Rosary of the Most Blessed Virgin Mary.



ST. DOMINIC, the founder of the Order of Friar-Preachers, having recourse to the Blessed Virgin, in order to stem the flood of the Albigensian heresy, which was spreading itself like a plague over many countries but especially over France, instituted, by special revelation from her, in the year 1206, and afterwards effectually promulgated the devotion of the holy Rosary, which has produced the most marvellous results in the Christian world.

The devotion called the Rosary consists of fifteen Pater Nosters and Glorias, and one hundred and fifty Ave Marias, divided into three parts, each containing five "Decades," a Decade consisting of one Pater, ten Aves, and a Gloria. To each of these Decades is assigned one of the principal mysteries of the life of our Saviour, or of his blessed Mother, as matter for meditation.

INDULGENCES.—See Pontifical Indulgences (Page 172.)

Besides these usual Indulgences, there are many others attached to Rosaries, blessed by Dominican Fathers, and to those called Rosaries of St. Bridget.

INDULGENCES ATTACHED TO ROSARIES BLESS-  
ED BY DOMINICAN FATHERS ; OR BY PRIESTS  
WHO MAY HAVE THE PRIVILEGE.

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1°. An Indulgence of 100 days for every Pater Noster and every Ave Maria.

2°. A Plenary Indulgence to all who shall say the third part of it once every day for a year, on any one day in the year, after Confession and Communion.

The present Sovereign Pontiff, Pius IX., by a decree of the S. Congr. of Indulgences of May 12, 1851, confirmed these Indulgences, and granted, besides—

3°. An Indulgence of seven years and seven quarantines to every one who, with contrition, shall say a third part of the Rosary in company with others, either in public or private.

4°. A Plenary Indulgence, on the last Sunday in every month, to all who are in the habit of saying with others, at least three times a week, the said third part of the Rosary; and also if on that Sunday they shall, after Confession and Communion, visit a church or public oratory, and pray there, for a time, for his Holiness.

To gain these Indulgences it is requisite that the Rosaries should be blessed by religious of the Order of Friar-Preachers, and that, during the recital of the Rosary, meditation be made on the mysteries of the Birth, Passion, Death, Resurrection, &c., of our Lord Jesus Christ, according to the decree of the S. Congr. of Indulgences of August 12, 1726, approved by Pope Benedict XIII. Note, moreover, that our

holy Father declared, in his Constitution *Pretiosus*, of May 16, 1727, Sec. 4, that simple people who cannot meditate may obtain the Indulgence by merely saying the Rosary devoutly.

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### *The Rosary called St. Bridget's.*

THIS Chaplet is recited in honour of the sixty-three years which, it is said, the most holy Mary lived upon this earth ; it is composed of six divisions, each division consisting of one Pater Noster, ten Ave Marias, and one Credo. After these, one Pater Noster more is said, and three more Ave Marias : thus in all there will be seven Pater Nosters, to mark the number of her Seven Dolours and Seven Joys ; and the three Ave Marias are added to make up the full number of sixty-three years. Moreover, it will be seen in the following summary, that the same Indulgences may be gained by saying the fifteen Decades, or five Decades only, as mentioned in the preceding Rosary.

1°. An Indulgence of 100 days for each Pater, 100 days for each Ave, and 100 days for each Credo, to all the faithful who say the Rosary or Chaplet of St. Bridget.

2°. A Plenary Indulgence to all who shall say at least five Decades daily for a year, on any one day in the year, when, after Confession and Communion, they shall pray for the Holy Church.

3°. A Plenary Indulgence, on the Feast of St. Bridget, to all who say this Rosary of five

Decades at least once a week, and who on this day shall, after Confession and Communion, visit a church, and pray to God there, for the Holy Church.

4°. A Plenary Indulgence to all who, having confessed and communicated, or being at least contrite, shall have been accustomed to say this Rosary as in No. III., when, in "Articulo Mortis," recommending their soul to God, they say the holy name Jesus in their hearts, if unable to do so with their lips.

5°. A Plenary Indulgence, once a month, to all who say this Chaplet daily for a month, on any one day when, after Confession and Communion, they visit a church and pray as above.

6°. An Indulgence of 100 days to all who carry this Rosary, whenever they hear Mass, or assist at a sermon, or accompany the Most Holy Viaticum, or bring back any sinner into the way of salvation, or do any other good work in honour of our Lord Jesus Christ, the Blessed Virgin, or St. Bridget, provided they say also three Pater Nosters and three Ave Marias.

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### **The Living Rosary.**

To enable all to join the more readily in the recitation of the Rosary, an Association has been instituted called the "Living Rosary," the members of which, by reciting daily one Decade, enjoy the privileges accorded as above. It is thus arranged: Fifteen persons associate together, and divide amongst them by lot the

fifteen mysteries. Each recites Our Father and ten Hail Marys daily ; and by this means the entire Rosary is gone through by the circle every day. The Association was confirmed by a brief of Gregory XVI., January, 1832.

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### *Indulgences of the Living Rosary.*

#### PLENARY.

1°. The first Festival after admission.

2°. The Feasts of Christmas, Epiphany, Circumcision, Easter, Ascension, Corpus Christi, Pentecost, Trinity Sunday, on the five greater Feasts of the B. V. Mary, SS. Peter and Paul, All Saints, and the third Sunday of the Month.

#### PARTIAL.

1°. Seven years and seven quarantines on all Sundays and Feasts : during the octaves of Christmas, Easter, Corpus Christi, Pentecost, the Assumption B. V. M., her Nativity and Immaculate Conception.

2°. 100 days each time each member recites his Decade of the Rosary.

These Indulgences are applicable to the Souls in Purgatory.

### *The Five Joyful Mysteries.*

#### I. THE ANNUNCIATION.

LET us contemplate, in this mystery, how the Angel Gabriel saluted our Blessed Lady with the title, "Full of grace," and declared unto her the Incarnation of our Lord and Saviour Jesus Christ.

Our Father, &c. once ; Hail Mary, &c. ten times ; Glory, &c. once.

#### THE PRAYER.

O HOLY Mary, Queen of Virgins, by the most high mystery of the Incarnation of thy beloved Son, our Lord Jesus Christ, by which our salvation was so happily begun ; obtain for us, by thy intercession, light to know this great benefit which he hath bestowed upon us, in vouchsafing to become our brother, and making thee, his own most beloved Mother, our Mother also. Amen.

#### II. THE VISITATION.

LET us contemplate, in this mystery, how the Blessed Virgin Mary, understanding from the Angel that her cousin, St.



Elizabeth, had conceived, went with haste into the mountains of Judea to visit her, and remained with her three months.

Our Father, &c. as before.

THE PRAYER.

O HOLY Virgin, most spotless mirror of humility, by that exceeding charity which moved thee to visit thy holy cousin, St. Elizabeth, obtain for us, by thy intercession, that our hearts may be so visited by thy most holy Son, that, being free from all sin, we may praise him and give thanks for ever. Amen.

III. THE NATIVITY.

LET us contemplate, in this mystery, how the Blessed Virgin Mary, when the time of her delivery was come, brought forth our Redeemer, Christ Jesus, at midnight, and laid him in a manger, because there was no room for him in the inns at Bethlehem.

Our Father, &c.

THE PRAYER.

O most pure Mother of God, by thy virginal and most joyful delivery, by which

thou gavest unto the world thy Son our Saviour, we beseech thee obtain for us, by thy intercession, grace to lead so pure and holy a life in this world, that we may worthily sing without ceasing, both by day and night, the mercies of thy Son, and his benefits to us by thee. Amen.

#### IV. THE PRESENTATION.

LET us contemplate, in this mystery, how the most Blessed Virgin Mary, on the day of her Purification presented the child Jesus in the Temple, where holy Simeon, giving thanks to God with great devotion, received him into his arms.

Our Father, &c.

#### THE PRAYER.

O HOLY Virgin, and admirable mistress and pattern of obedience, who didst present in the Temple, the Lord of the Temple, obtain for us of thy beloved Son, that, with holy Simeon and devout Anna, we may praise and glorify him for ever. Amen.

#### V. THE FINDING OF THE CHILD JESUS IN THE TEMPLE.

LET us contemplate, in this mystery, how the Blessed Virgin Mary, having lost

her beloved Son in Jerusalem, sought him during three days, and at length found him on the third day in the Temple, in the midst of the doctors, disputing with them, being then but twelve years old.

Our Father, &c.

#### THE PRAYER.

Most Blessed Virgin, more than martyr in thy sufferings, and yet the comfort of such as are afflicted, by that unspeakable joy wherewith thy soul was ravished in finding thy beloved Son in the Temple, in the midst of the doctors, disputing with them, obtain of him for us, so to seek him and to find him in the holy Catholic Church, that we may never be separated from him. Amen.

#### THE "SALVE REGINA."

HAIL, holy Queen, Mother of mercy, our life, our sweetness, and our hope : to thee do we cry, poor banished sons of Eve ; to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn, then, most gracious Advocate, thine eyes of mercy towards us ; and after this our

exile, show to us the blessed fruit of thy womb, Jesus ; O clement, O pious and sweet Virgin Mary !

Ÿ. Pray for us, O holy Mother of God.

R̃. That we may be made worthy of the promises of Christ.

#### LET US PRAY.

HEAR, O merciful God, the prayers of thy servants, that we, who meet together in the society of the most holy Rosary of the Blessed Virgin Mother of God, may, through her intercession, be delivered by thee from the dangers that continually hang over us. Amen.

O God, whose only begotten Son, by his life, death, and resurrection, hast purchased for us the rewards of eternal life ; grant, we beseech thee, that meditating upon those mysteries in the most holy Rosary of the Blessed Virgin Mary, we may imitate what they contain, and obtain what they promise. Through the same Christ our Lord. Amen.

*The Five Sorrowful Mysteries.*

## I. THE PRAYER AND SWEAT OF BLOOD OF OUR BLESSED SAVIOUR IN THE GARDEN.

LET us contemplate, in this mystery, how our Lord Jesus Christ was so afflicted for us in the Garden of Gethsemani, that his body was bathed in a sweat of blood, which ran trickling down in drops to the ground.

Our Father, &c. once; Hail Mary, &c. ten times; Glory, &c. once.

## THE PRAYER.

MOST Holy Virgin, more than martyr, by that ardent prayer which thy beloved Son poured forth unto his Father in the garden, vouchsafe to intercede for us, that our passions being reduced to the obedience of reason, we may always, and in all things, conform and subject ourselves to the will of God. Amen.

## II. THE SCOURGING OF JESUS AT THE PILLAR.

LET us contemplate, in this mystery, how our Lord Jesus Christ was most cruelly scourged in Pilate's house; the number of stripes they gave him being above five thousand, as it was revealed to St. Bridget.

Our Father, &c.

## THE PRAYER.

HOLY Mary, Mother of God, since the body of thy beloved Son was for us extended on the cross, so may we be daily more and more devoted to his service, and our hearts wounded with compassion on account of his most bitter sufferings; and thou, O most blessed Virgin, vouchsafe to assist us in the work of our salvation, by thy powerful intercession. Amen.

Hail, holy Queen, &c. as before (p. 183.)

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*The Five Glorious Mysteries.*

## I. THE RESURRECTION.

LET us contemplate, in this mystery, how our Lord Jesus Christ, triumphing gloriously over death, rose again the third day, immortal and impassible.

Our Father, &c.

## THE PRAYER.

O GLORIOUS Virgin Mary, by that unspeakable joy thou receivedst in the Resurrection of thy only-beloved Son, we beseech thee, obtain of him for us, that

our hearts may never go astray after the false joys of this world, but may be ever and wholly employed in pursuit of the only true and solid joys of heaven. Amen.

## II. THE ASCENSION.

LET us contemplate, in this mystery, how our Lord Jesus Christ, forty days after his resurrection, ascended into heaven, attended by Angels, in sight of his most holy Mother, and his Apostles and Disciples, to the great admiration of them all.

Our Father, &c.

### THE PRAYER.

O MOTHER of God, comfort of the afflicted, as thy beloved Son, when he ascended into heaven, lifted up his hands and blessed his Apostles, so vouchsafe, most holy Mother, to lift up thy pure hands to him for us, that we may enjoy the benefit of his blessing here on earth, and hereafter in heaven. Amen.

## III. THE DESCENT OF THE HOLY GHOST.

LET us contemplate, in this mystery, how our Lord Jesus Christ, being seated at the right hand of God, sent (as he had promised) the Holy Ghost upon his

**Act of Consecration to the Immaculate  
Heart of Mary.**

O HOLY Mother of God, glorious Queen of heaven and earth, I choose thee this day, for my mother, my queen, and my advocate, at the throne of thy divine Son. Accept the offering which I here make of my heart; may it be irrevocable. It never can be out of danger whilst at my own disposal, never secure but in thy hands.

Ye Choirs of Angels, witnesses of this my oblation, bear me up in the day of judgment; and next to Jesus and Mary, be ye propitious to me should the enemy of my salvation have any claim upon me. Obtain for me at present, the gift of a true repentance, and those graces I may afterwards stand in need of, for the gaining of life everlasting. Amen.





## Little Office of the Immaculate Conception.

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THE Latin version of this Office agrees in every respect with that approved of by the Congregation of the Sacred Office in Rome, 1838. At the end of this version the following words are added: *Sanctitas sua concessit tercentum dies Indulgentiæ, quotiescunque recitetur hoc officium, vivæ vocis oraculo.*

### At Matins.

EIA, mea labia, nunc annuntiate, Laudes et præconia Virginis Immacu- latæ.	COME, my lips, and wide proclaim, The blessed Virgin's spotless fame.
--	--

Ÿ. Domina, in ad- jutorium meum in- tende.	Ÿ. O Lady, make speed to befriend me.
--	--

Rz. Me de manu hostium potenter de- fende.	Rz. From the hands of the enemy power- fully defend me.
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Ÿ. Gloria Patri, &c. Alleluia.	Ÿ. Glory be to the Father, &c. Alleluia.
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*From Septuagesima to Easter, instead of Alleluia,  
is said:*

Laus tibi, Domine, Rex æternæ gloriæ.	Praise be to thee, O Lord, King of eternal glory.
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## HYMN.

SALVE, mundi Dom-	HAIL, Queen of the
ina,	heavens,
Cœlorum Regina :	Hail, Mistress of
Salve, Virgo virginum,	earth :
Stella matutina.	Hail, Virgin most pure,
	Of immaculate birth.

Salve, plena gratiæ,	Clear star of the morn-
Clara luce divina :	ing,
Mundi in auxilium,	In beauty enshrin'd,
Domina, festina.	O Lady, make speed
	To the help of man-
	kind.

Ab æterno Dominus	Thee God in the depth
Te præordinavit	Of eternity chose;
Matrem Unigeniti	And form'd thee all fair
Verbi, quo creavit	As his glorious Spouse;

Terram, pontum,	And call'd thee his
æthera :	Word's
Te pulchram ornavit	Own Mother to be,
Sibi Sponsam, quæ in	By whom he created
Adam non peccavit.	The earth, sky, and
	sea.

Ÿ. Elegit eam Deus,	Ÿ. God elected her,
et prælegit eam.	and pre-elected her.

Rz. In tabernaculo	Rz. He made her to
suo habitare fecit eam.	dwell in his tabernacle.

Ÿ. Domina, protege	Ÿ. O Lady, recom-
orationem meam.	mend my prayer.

Rz. Et clamor meus	Rz. And let my cry
ad te veniat,	come unto thee.

## OREMUS.

SANCTA Maria, Regina cœlorum, Mater Domini nostri Jesu Christi, et mundi Domina, quæ nullum relinquis, et nullum despicias; respice me, Domina, clementer oculo tuæ pietatis, et impetra mihi apud tuum dilectum Filium cunctorum veniam peccatorum: ut qui nunc tuam sanctam et immaculatam Conceptionem devoto affectu recolo, æternæ in futurum beatitudinis bravi-  
vium capiam, ipso, quem virgo peperisti, donante Domino nostro Jesu Christo, qui cum Patre et Sancto Spiritu vivit et regnat in Trinitate perfecta, Deus, in sæcula sæculorum. Amen.

Ÿ. Domina, protege orationem meam.

R. Et clamor meus ad te veniat.

Ÿ. Benedicamus Domino.

## LET US PRAY.

HOLY Mary, Queen of heaven, Mother of our Lord Jesus Christ, and Mistress of the world, who forsakest no one, and despisest none; look upon me, O Lady, with an eye of pity, and obtain for me, of thy beloved Son, the forgiveness of all my sins; that, as I now celebrate with devout affection thy holy and immaculate Conception, so, hereafter, I may receive the prize of eternal blessedness, by the grace of Him whom thou, in virginity, didst bring forth, Jesus Christ our Lord; who with the Father and the Holy Ghost, liveth and reigneth, in perfect Trinity, God, world without end. Amen.

Ÿ. O Lady, recommend my prayer.

R. And let my cry come unto thee.

Ÿ. Let us bless the Lord.

Ry. Deo gratias.

Ry. Thanks be to  
God.

Ÿ. Fidelium animæ  
per misericordiam Dei  
requiescant in pace.

Ÿ. May the souls of  
the faithful, through  
the mercy of God, rest  
in peace.

Ry. Amen.

Ry. Amen.

### At Prime.

Ÿ. Domina, in ad-  
jutorium meum in-  
tende.

Ÿ. O Lady, make  
speed to befriend me.

Ry. Me de manu  
hostium potenter de-  
fende.

Ry. From the hands  
of the enemy power-  
fully defend me.

Ÿ. Gloria Patri, &c.  
Alleluia.

Ÿ. Glory be to the  
Father, &c. Alleluia.

### HYMN.

SALVE, Virgo sa-  
piens,  
Domus Deo dicata,  
Columna septemplici  
Mensaque exornata.

HAIL, Virgin most  
wise,  
Hail, Deity's shrine,  
With seven fair pillars,  
And table divine.

Ab omni contagio  
Mundi præservata,  
Ante sancta in utero  
Parentis, quam nata.

Preserv'd from the  
guilt  
Which hath come on  
us all,  
Exempt in the womb,  
From the taint of  
the Fall,

Tu Mater viventium,	O new Star of Jacob,
Et porta es Sanctorum:	Of Angels the Queen:
Nova Stella Jacob,	O Gate of the Saints,
Domina Angelorum.	O mother of men.

Zabulo terribilis	O terrible as
Acies castrorum;	The embattled array;
Portus et refugium	Be thou of the faithful
Sis Christianorum.	The refuge and stay.

Ÿ. Ipse creavit illam in Spiritu Sancto.	Ÿ. The Lord him- self created her in the Holy Ghost.
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Rz. Et exaltavit il- lam inter omnia opera sua.	Rz. And poured her out among all his works.
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Ÿ. Domina, protege, &c. ( <i>Pag. 195, cum Oratione et Ÿ. et Rz. ut supra.</i> )	Ÿ. O Lady, recom- mend, &c. ( <i>with the Prayer and Versicles, as at Page 195.</i> )
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### At Terce.

Ÿ. Domina, in adju- torium meum intende.	Ÿ. O Lady, make speed to befriend me.
Rz. Me de manu hostium potenter de- fende.	Rz. From the hands of the enemy power- fully defend me.

Ÿ. Gloria Patri, &c. Alleluia.	Ÿ. Glory be to the Father, &c. Alleluia.
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## HYMN.

SALVE, Arca fœderis,	HAIL, Solomon's Throne,
Thronus Salomonis,	Pure Ark of the law,
Arcus pulcher ætheris,	Fair Rainbow and
Rubus visionis :	Bush,
	Which the Patriarch
	saw.

Virga frondens ger-	Hail, Gedeon's Fleece;
minis :	Hail, blossoming Rod:
Vellus Gedeonis :	Samson's sweet Honey-
Porta clausa Numinis,	comb,
Favusque Samsonis.	Portal of God.

Decebat tam nobilem	Well fitting it was,
Natum præcavere	That a Son so divine
Ab originali	Should preserve from
Labe matris Evæ,	all touch
	Of original sin,

Almam, quam ele-	Nor suffer by smallest
gerat,	Defect to be stain'd,
Genitricem vere,	That Mother, whom he
Nulli prorsus sinens	For himself had or-
Culpæ subiacere.	dain'd.

Ÿ. Ego in altissi-	Ÿ. I dwell in the
mis habito.	highest.

R̃. Et thronus meus	R̃. And my throne
in columna nubis.	is on the pillar of the
	clouds.

Ÿ. Domina, protege,	Ÿ. O Lady, recom-
&c. ( <i>Pag. 195, cum</i>	mend, &c. ( <i>with the</i>
<i>Oratione, &amp;c. ut supra.</i> )	<i>Prayer, &amp;c. as at Page</i>
	<i>195.</i> )

*At Sext.*

Ÿ. Domina, in adiutorium meum intende.

R̃. Me de manu hostium potenter defende.

Ÿ. Gloria Patri. Alleluia.

Ÿ. O Lady, make speed to befriend me.

R̃. From the hands of the enemy powerfully defend me.

Ÿ. Glory be to the Father, &c. Alleluia.

## HYMN.

SALVE, Virgo puerpera,  
Templum Trinitatis,  
Angelorum gaudium,  
Cella puritatis :

Solamen mœrentium,  
Hortus voluptatis,  
Palma patientiæ,  
Cedrus castitatis.

Terra es benedicta  
Et sacerdotalis,  
Sancta et immunis  
Culpæ originalis.

Civitas Altissimi,  
Porta orientalis :  
In te est omnis gratia,  
Virgo singularis.

HAIL, virginal Mother,  
Hail, purity's Cell,  
Fair Shrine where the  
Trinity  
Loveth to dwell :

Hail, Garden of pleasure,  
Celestial balm,  
Cedar of chastity,  
Martyrdom's palm.

Thou land set apart  
From uses profane,  
And free from the curse  
Which in Adam began.

Thou City of God,  
Thou Gate of the  
east :  
In thee is all grace,  
O joy of the blest !

Ÿ. Sicut lilium inter  
spinas.

Rz. Sic amica mea  
inter filias Adæ.

Ÿ. Domina, protege,  
&c. (*Pag. 195, cum  
Oratione, &c. ut supra.*)

Ÿ. As the lily among  
the thorns.

Rz. So is my beloved  
among the daughters  
of Adam.

Ÿ. O Lady, recom-  
mend, &c. (*with the  
Prayer and Versicles,  
as at Page 195.*)

### At None.

Ÿ. Domina, in adju-  
torium meum intende.

Rz. Me de manu hos-  
tium potenter defende.

Ÿ. Gloria Patri. Al-  
leluia.

Ÿ. O Lady, make  
speed to befriend me.

Rz. From the hands  
of the enemy power-  
fully defend me.

Ÿ. Glory be to the  
Father, &c. Alleluia.

### HYMN.

SALVE, urbs refugii,  
Turrisque munita  
David, propugnaculis  
Armisque insignita.

HAIL, City of refuge,  
Hail, David's high  
tower,  
With battlements  
crown'd,  
And girded with power.

In Conceptione  
Charitate ignita,  
Draconis potestas  
Est a te contrita.

Fill'd at thy Concep-  
tion  
With love and with  
light,  
The dragon by thee  
Was shorn of his  
might.



O mulier fortis,  
Et invicta Judith !  
Pulchra Abisag Virgo,  
Verum fovens David.

O Woman most vali-  
ant,  
O Judith thrice blest!  
As David was nurs'd  
In fair Abisag's  
breast,

Rachel curatorem  
Ægypti gestavit :  
Salvatorem mundi  
Maria portavit.

As the saviour of Egypt  
Upon Rachel's knee;  
So the world's great  
Redeemer  
Was cherish'd by thee.

Ÿ. Tota pulchra es,  
amica mea.

Ry. Et macula origi-  
nalis numquam fuit  
in te.

Ÿ. Thou art all fair,  
my beloved.

Ry. And the origi-  
nal stain was never in  
thee.

Ÿ. Domina, protege,  
&c. (*Pag. 195, cum  
Orations, &c. ut supra.*)

Ÿ. O Lady, recom-  
mend, &c. (*with the  
Prayer, &c. as at Page  
195.*)

### At Vespers.

Ÿ. Domina, in adju-  
torium meum intende.

Ry. Me de manu hos-  
tium potenter defende.

Ÿ. O Lady, make  
speed to befriend me.

Ry. From the hands  
of the enemy power-  
fully defend me.

Ÿ. Gloria Patri. Al-  
leluia.

Ÿ. Glory be to the  
Father, &c. Alleluia.

## HYMN.

SALVE, horologium,	HAIL, Dial of Achaz,
Quo retro gradiatur	On thee the true Sun
Sol in decem lineis ;	Told backward the
	course
Verbum incarnatur.	Which from old he had
	run.

Homo ut ab inferis	And that man might
Ad summa attollatur,	be rais'd,
Immensus ab Angelis	Submitting to shame,
Paulo minoratur.	A little more low
	Than the Angels
	became.

Solis hujus radiis	Thou, wrapt in the
Maria coruscat ;	blaze
Consurgens Aurora	Of his infinite light,
In conceptu micat.	Dost shine as the morn
	On the confines of
	night.

Lilium inter spinas,	As the moon on the lost
Quæ serpentis conterat	Through obscurity
Caput: pulchra ut luna	dawns ;
Errantes collustrat.	The serpent's destroyer ;
	A lily 'mid thorns.

Ÿ. Ego feci in coelis,	Ÿ. I made an un-
ut oriretur lumen in-	failing light to arise
deficiens.	in heaven.
Ry. Et quasi nebula	Ry. And as a mist,
texi omnem terram.	I overspread the whole
	earth.

V. Domina protege,      V. O Lady, recom-  
 &c. (*Pag. 195, cum*      mend, &c. (*with the*  
*Orations, &c. ut supra.*)      *Prayer, &c. Page 195.*)

### At Compline.

V. Convertat nos,      V. May Jesus Christ  
 Domina, tuis precibus      thy Son, reconciled by  
 placatus Jesus Christus      thy prayers, O Lady,  
 Filius tuus.      convert our hearts.

R. Et divertat iram      R. And turn away  
 suam a nobis.      his anger from us.

V. Domina, in ad-      V. O Lady, make  
 jutorium meum in-      speed to befriend me.  
 tende.

R. Me de manu      R. From the hands  
 hostium potenter de-      of the enemy power-  
 fende.      fully defend me.

V. Gloria Patri. Al-      V. Glory be to the  
 leluia.      Father, &c. Alleluia.

### HYMN.

SALVE, Virgo flo-	HAIL, Mother most
rens,	pure ;
Mater illibata,	Hail, Virgin re-
Regina clementiæ,	nown'd:
Stellis coronata.	Hail, Queen with the
	stars
	As a diadem crown'd.

Super omnes Angelos	Above all the Angels
Pura, immaculata,	In glory untold,
Atque ad Regis dex-	Standing next to the
teram	King
Stans veste deaurata.	In a vesture of gold.

Per te, Mater gratiæ,  
Dulcis spes reorum,  
Fulgens stella maris,  
Portus naufragorum,

O Mother of mercy,  
O Star of the wave;  
O Hope of the guilty,  
O Light of the grave!

Patens cœli janua,  
Salus infirmorum,  
Videamus Regem  
In aula Sanctorum.

Through thee may we  
come,  
To the haven of rest;  
And see heaven's King  
In the courts of the  
blest!

Amen.

Amen.

Ÿ. Oleum effusum,  
Maria, nomen tuum.

Ÿ. Thy name, O  
Mary, is as oil poured  
out.

Ry. Servi tui dilex-  
erunt te nimis.

Ry. Thy servants  
have loved thee ex-  
ceedingly.

(*Oratio ut supra.*  
*Pag. 195.*)

(*Prayer as at Page*  
*195.*)

Ÿ. Domina, protege  
orationem meam.

Ÿ. O Lady, recom-  
mend my prayer.

Ry. Et clamor meus  
ad te veniat.

Ry. And let my cry  
come unto thee.

Ÿ. Benedicamus Do-  
mino.

Ÿ. Let us bless the  
Lord.

Ry. Deo gratias.

Ry. Thanks be to  
God.

Ÿ. Benedicat et cus-  
todiat nos omnipotens  
et misericors Dominus,  
Pater, et Filius, et  
Spiritus Sanctus.

Ÿ. May the almighty  
and merciful Lord,  
Father, Son, and Holy  
Ghost, bless and keep  
us.

Ry. Amen.

Ry. Amen.

*The Commendation.*

SUPPLICES offerimus	THESE praises and
Tibi, Virgo pia,	prayers
Hæclaudum præconia;	I lay at thy feet,
Fac nos ut in via	O Virgin of Virgins,
	O Mary most sweet!

Ducas cursu prospero;	Be thou my true Guide
Et in agonia	Through this pil-
Tu nobis assiste,	grimage here;
O dulcis Maria.	And stand by my side,
	When death draweth
	near.

Ÿ. Deo gratias.

Ÿ. Thanks be to God.

*Ant.* Hæc est Virga  
in qua nec nodus ori-  
ginalis nec cortex ac-  
tualis culpæ fuit.

*Ant.* This is the rod,  
in which neither the  
knot of original, nor  
bark of actual sin was  
found.

## PRAYER.

DEUS, qui per Im-  
maculatam Virginis  
Conceptionem dignum  
Filio tuo habitaculum  
præparasti, ejus nobis  
intercessione concede,  
ut cor et corpus nos-  
trum immaculatum ti-  
bi, qui eam ab omni  
labe præservasti fide-  
liter, custodiamus. Per  
eundem Dominum nos-  
trum Jesum Christum  
Filium tuum, qui te-  
cum, &c.

O GOD, who by the  
Immaculate Concep-  
tion of the Virgin,  
didst prepare a fit  
dwelling place for thy  
Son, grant through  
her intercession, that  
we may faithfully keep  
our body and soul free  
from sin for thee, who  
preserved her from all  
stain: Through the  
same Jesus Christ, &c.

# The Vitary of St. Joseph.

LORD, have mercy on us.

*Lord, have mercy on us.*

CHRIST, have mercy on us.

*Christ, have mercy on us.*

LORD, have mercy on us.

*Lord, have mercy on us.*

JESUS, receive our prayers.

*Lord Jesus, grant our petition.*

God the Father, Creator of the world,

God the Son, Redeemer of mankind,

God the Holy Ghost,

Holy Trinity, one God,

Holy Mary, Spouse of St. Joseph,

St. Joseph, advocate of the humble,

St. Joseph, blessed amongst men,

St. Joseph, defender of the meek,

St. Joseph, exiled with Christ into  
Egypt,

St. Joseph, favourite of the King of  
Heaven,

St. Joseph, guardian of the Word In-  
carnate,

St. Joseph, honoured amongst men,

St. Joseph, pattern of humility and  
obedience,

*Have mercy  
on us.*

*Pray for us.*

St. Joseph, kind intercessor for the afflicted,	} <i>Pray for us.</i>
St. Joseph, lily of chastity and temperance,	
St. Joseph, example of silence and resignation,	
St. Joseph, nursing father to the Son of God,	
St. Joseph, the just and perfect man,	
St. Joseph, pattern of the industrious and innocent,	
St. Joseph, endowed with all virtue,	
St. Joseph, ruler of the family of Jesus,	
St. Joseph, spouse of the ever blessed Virgin,	
St. Joseph, possessed of all glorious privileges,	
St. Joseph, union of all Christian perfections,	
St. Joseph, protector of the dying,	
St. Joseph, our dear patron and defender,	

Lamb of God, who takest away the sins of the world. *Spare us, O Lord.*

Lamb of God, who takest away the sins of the world. *Graciously hear us, O Lord.*

Lamb of God, who takest away the sins of the world. *Have mercy on us.*

V. Pray for us, O holy St. Joseph.

R. That we may be made worthy of the promises of Christ.

LET US PRAY.

O God, who didst make choice of holy St. Joseph to be the spouse of the blessed Virgin Mary, the nurse and guardian of thy beloved Son Jesus, we humbly beseech thee to grant us, through his intercession, purity both of soul and body, that being free from all sin, and adorned with the wedding garment, we may be admitted to the nuptials of the Lamb in eternal glory, through the same Lord Jesus Christ thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, world without end. Amen.

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"I choose the glorious St. Joseph for my patron," writes St. Teresa in the sixth chapter of her life, "and I commend myself in all things particularly to his intercession. I do not remember ever to have asked of God anything through his prayers which I did not obtain. I never knew any one who, invoking him, did not advance much in virtue."



The Seven Penitential Psalms.

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ANTHEM.

REMEMBER not, O Lord, our offences,  
nor those of our parents, and take not  
revenge on our sins.

Psalm vi. *Domine ne in furore.*

O LORD, rebuke me not in thy indigna-  
tion, nor chastise me in thy wrath.

Have mercy on me, O Lord, for I am  
weak : heal me, O Lord, for my bones are  
troubled.

And my soul is troubled exceedingly :  
but thou, O Lord, how long ?

Turn to me, O Lord, and deliver my  
soul : O save me for thy mercy's sake.

For there is no one in death, that is  
mindful of thee, and who shall confess  
to thee in hell ?

I have laboured in my groanings, every  
night I will wash my bed, I will water  
my couch with my tears.

My eye is troubled through indignation :  
I have grown old amongst all my enemies.

Depart from me, all ye workers of  
iniquity, for the Lord hath heard the  
voice of my weeping.

My sores are putrified and corrupted,  
because of my foolishness.

I am become miserable, and am bowed  
down even to the end ; I walked sorrowful  
all the day long.

For my loins are filled with illusions ;  
and there is no health in my flesh.

I am afflicted, and humbled exceedingly :  
I roared with the groaning of my heart.

Lord, all my desire is before thee ; and  
my groaning is not hidden from thee.

My heart is troubled, my strength hath  
left me ; and the light of my eyes itself  
is not with me.

My friends and my neighbours have  
drawn near, and stood against me.

And they that were near me stood afar  
off ; and they that sought my soul used  
violence.

And they that sought evils to me spoke  
vain things, and studied deceits all the day  
long.

But I, as a deaf man, heard not ; and  
as a dumb man not opening his mouth.

And I became as a man that heareth  
not ; and that hath no reproofs in his  
mouth.

For in thee, O Lord, have I hoped :  
thou wilt hear me, O Lord my God.

For I said: lest at any time my enemies rejoice over me: and whilst my feet are moved, they speak great things against me.

For I am ready for scourges; and my sorrow is continually before me.

For I will declare my iniquity, and I will think for my sin.

But my enemies live, and are stronger than I: and they that hate me wrongfully are multiplied.

They that render evil for good, have detracted me, because I followed goodness.

Forsake me not, O Lord my God; do not thou depart from me.

Attend unto my help, O Lord, the God of my salvation.

Glory be to the Father, &c.

Psalm l. *Miserere mei Deus.* (Page 131.)

Psalm ci. *Domine exaudi.*

HEAR, O Lord, my prayer, and let my cry come to thee.

Turn not away thy face from me; in the day when I am in trouble, incline thy ear to me.

In what day soever I shall call upon thee, hear me speedily.

In the beginning, O Lord, thou foundedst the earth; and the heavens are the works of thy hands.

They shall perish, but thou remainest; and all of them shall grow old like a garment.

And as a vesture thou shalt change them, and they shall be changed: but thou art always the self-same, and thy years shall not fail.

The children of thy servants shall continue, and their seed shall be directed for ever.

Glory be to the Father, &c.

Psalm cxxix. *De profundis.*

Out of the depths I have cried to thee, O Lord; Lord, hear my voice.

Let thine ears be attentive to the voice of my supplication.

If thou, O Lord, wilt mark iniquities, Lord, who shall stand it?

For with thee there is merciful forgiveness: and by reason of thy law, I have waited for thee, O Lord.

My soul hath relied on his word; my soul hath hoped in the Lord.

From the morning watch even until night, let Israel hope in the Lord,

Because with the Lord there is mercy ;  
and with him plentiful redemption.

And he shall redeem Israel from all his  
iniquities.

Glory be to the Father, &c.

Psalm cxlii. *Domine exaudi.*

HEAR, O Lord, my prayer : give ear to  
my supplication in thy truth ; hear me in  
thy justice.

And enter not into judgment with thy  
servant ; for in thy sight no man living  
shall be justified.

For the enemy hath persecuted my soul ;  
he hath brought down my life to the earth.

He hath made me to dwell in darkness  
as those that have been dead of old, and  
my spirit is in anguish within me : my  
heart within me is troubled.

I remember the days of old, I meditated  
on all thy works ; I meditated upon the  
works of thy hands.

I stretched forth my hands to thee : my  
soul is as earth without water unto thee.

Hear me speedily, O Lord ; my spirit  
hath fainted away.

Turn not away thy face from me, lest I  
be like unto them that go down into the  
pit.

Cause me to hear thy mercy in the morning ; for in thee have I hoped.

Make the way known to me wherein I should walk ; for I have lifted up my soul to thee.

Deliver me from my enemies, O Lord, to thee have I fled : teach me to do thy will, for thou art my God.

Thy good spirit shall lead me into the right land : for thy name's sake, O Lord, thou wilt quicken me in thy justice.

Thou wilt bring my soul out of trouble ; and in thy mercy, thou wilt destroy my enemies.

And thou wilt cut off all of them that afflict my soul : for I am thy servant.

Glory be to the Father, &c.

### Litany of the Saints.

NE REMINISCARIS, Domine, delicta nostra, vel parentum nostrorum ; neque vindictam sumas de peccatis nostris.

*Kyrie eleison.*

*Christe eleison.*

*Kyrie eleison.*

*Kyrie eleison.*

REMEMBER not, O Lord, our offences, nor those of our parents ; neither take thou vengeance of our sins.

*Lord have mercy on us.*

*Christ have mercy on us.*

*Lord have mercy on us.*

*Lord have mercy on us.*

Christe audi nos.	Christ hear us.	
<i>Christe exaudi nos.</i>	<i>Christ graciously hear</i>	
	<i>us.</i>	
Pater de cœlis Deus,	God, the Father of	<i>Have mercy on us.</i>
	heaven,	
Fili, Redemptor mundi Deus,	God the Son, Redeemer of the world,	
Spiritus Sancte Deus,	God, the Holy Ghost,	
Sancta Trinitas, unus Deus,	Holy Trinity, one God,	
Sancta Maria,	Holy Mary,	
Sancta Dei Genitrix,	Holy Mother of God,	
Sancta Virgo virginum,	Holy Virgin of virgins,	
Sancte Michael,	St. Michael,	
Sancte Gabriel,	St. Gabriel,	
Sancte Raphael,	St. Raphael,	
Omnes sancti Angeli et Archangeli, <i>Orate pro nobis.</i>	All ye holy Angels and Archangels,	
Omnes sancti beatorum Spirituum ordines, <i>Orate, &amp;c.</i>	All ye holy orders of blessed Spirits,	<i>Pray for us.</i>
Sancte Joannes Baptistista, <i>Ora, &amp;c.</i>	St. John Baptist,	
Sancte Joseph, <i>Ora, &amp;c.</i>	St. Joseph,	
Omnes sancti Patriarchæ et Prophetæ, <i>Orate, &amp;c.</i>	All ye holy Patriarchs and Prophets,	
Sancte Petre,	St. Peter,	
Sancte Paule,	St. Paul,	
Sancte Andrea,	St. Andrew,	
Sancte Jacobe,	St. James,	
Sancte Joannes,	St. John,	
Sancte Thoma,	St. Thomas,	

my whole life; enlighten me, I beseech thee, and give me a humble and contrite heart, that I may see wherein I have offended thine infinite Majesty; and judge myself now with such a just severity, that then thou mayest judge me with mercy and clemency.

Here examine what sins you have committed this day, by thought, word, deed, or omission. But if nothing occur to your mind wherein you have offended, reflect again on the chief sins of your life past. Then conceive a great sorrow for having offended God, and say,

O my God, I detest these and all other sins which I have committed against thy divine Majesty. I am extremely sorry that I have offended thee, because thou art infinitely good, and sin displeases thee. I love thee with my whole heart, and firmly purpose, by the help of thy grace, never more to offend thee. I resolve to avoid the occasions of sin; I will confess my sins, and will endeavour to make satisfaction for them. Have mercy on me, O God, have mercy and pardon me, a wretched sinner. In the name of thy beloved Son, Jesus, I humbly beg of thee so to wash me with his precious blood, that my sins may be entirely remitted,



Endeavour as much as possible to put yourselves in the condition you desire to be found in at the hour of death.

O my God, I accept of death as an act of homage and adoration which I owe to thy divine Majesty, as a punishment justly due to my sins, in union with the death of my dear Redeemer, and as the only means of coming to thee, my beginning and my last end.

I firmly believe all the sacred truths the Catholic Church believes and teaches, because thou hast revealed them; and by the assistance of thy holy grace, I am resolved to live and die in the communion of this thy Church.

Relying upon thy goodness, power, and promises, I hope to obtain pardon of my sins, and life everlasting, through the merits of thy Son Jesus Christ, my only Redeemer, and by the intercession of his blessed Mother, and of all the Saints.

I love thee with all my heart and soul, and desire to love thee as the blessed do in heaven. I adore all the designs of thy divine providence, resigning myself entirely to thy will.

I also love my neighbour for thy sake, as I love myself; I sincerely forgive all

who have injured me, and ask pardon of all whom I have injured.

I renounce the devil, with all his works; the world, with all its pomps; the flesh, with all its temptations.

I desire to be dissolved, and to be with Christ. Father, into thy hands, I commend my Spirit; Lord Jesus receive my soul.

May the blessed Virgin Mary, St. Joseph, and all the Saints, pray for us to our Lord, that we may be preserved this night from all sin and evil.

Blessed St. Michael, defend us in the day of battle, that we may not be lost at the dreadful judgment.

O my good Angel, whom God, in his divine mercy, has appointed to be my guardian, enlighten and protect me, direct and govern me this night. Amen.

Almighty God, have mercy on us, and, our sins being forgiven, bring us to life everlasting. Amen.

May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins. Amen.

V. Vouchsafe, O Lord, this night,

R. To keep us without sin,

℣. Have mercy on us, O Lord.

℞. Have mercy on us.

℣. Let thy mercy, O Lord, be upon us.

℞. As we have hoped in thee.

℣. O Lord, hear our prayer.

℞. And let our cry come to thee.

LET US PRAY.

VISIT, we beseech thee, O Lord, this house and family, and drive far from it all the snares of our enemy: let thy Angels dwell herein, who may keep us in peace; and may thy blessing be always upon us: through our Lord Jesus Christ. Amen.

May our Lord bless us, and preserve us from all evil, and bring us to life everlasting.

And may the souls of the faithful, through the mercy of God, rest in peace. Amen.

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Short Meditations on Death.

ON SUNDAY.

WE must all die, and quit all in which we now take content.

Our best friends will abandon us, and leave us nothing but a winding-sheet.

Therefore quit all affection to creatures, before they quit you.

## **246 SHORT MEDITATIONS ON DEATH.**

### **ON MONDAY.**

**DEATH** is certain : the time and manner are uncertain: whether by a long disease, or by some unexpected accident.

The Son of man will come at an hour when we little expect him.

Be therefore ready every moment, seeing you may die at any moment.

### **ON TUESDAY.**

You can only die once ; and if you die ill, the loss is irreparable.

If any one from hell could return to life, how would he prepare for death ?

Let the misery of others be an instruction to you.

### **ON WEDNESDAY.**

**CONSIDER** what will most alarm you at the hour of death : the sins you have committed, the doubtful state of your soul, and the thought of eternity.

O death ! how bitter is thy remembrance to a man who has peace in his sins.

Quit, therefore, all affection to temporal felicity.

### **ON THURSDAY.**

**LEARN** every day the art of dying well.

Defer not doing penance till the hour of death.

At that time the pains of your body, and the anguish of your mind will take up all your thoughts.

ON FRIDAY.

LIVE as you intend to die, for you will die as you live.

If you forget God in your life-time, you will be forgotten at the hour of death.

The death of the wicked is miserable; the death of the just is precious in the sight of God.

ON SATURDAY.

DEATH is often nearer than you imagine; and many who have promised themselves a long life, have been cut off suddenly in their sins.

Are you so ready, that if death should come to-night, you would not be surprised?

Do not live in a state in which you dare not die.

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*On the Choice of a State of Life.*

ALMIGHTY God, in his Providence, has established a diversity of states and employments for mankind, distributing them in his wisdom, as the father of a family divides among his servants the offices of his house. Hence he bestows upon men various inclinations and natural abilities, and dispenses his graces according to the wants of the respective states to which he calls them.

It follows manifestly, that it is of the greatest consequence that each one should make a right choice of a state of life. This choice is of such moment, that on it depends the special blessing of God in this life, and, if not our eternal

## 248 ON THE CHOICE OF A STATE OF LIFE.

happiness, at least our degree of glory in the next.

To ensure success in this important choice,

Beg fervently and confidently the special assistance of God, through the intercession of Mary, of your Patron Saints, and of your Guardian Angel.

Consider well, and answer sincerely, the following questions:—1°. Of those states of life within your reach, which is the one that presents to you the most powerful helps to enable you to arrive at your last end, the love and service of God in this world, and after death, eternal happiness?

2°. If some other person, whose salvation or perfection was of great interest to you, found himself in the same position as yourself, and in his uncertainty consulted you, what advice would you give him for the greater glory of God, and the good of his own soul? The counsel that you would give him is that which you ought to follow yourself.

3°. At the moment of death, how would you wish you had conducted yourself in this deliberation? Make the same choice now, for it is the one that will give you the most confidence at that important hour.

Your resolution being fixed, offer it to God in humble prayer, and beg of him to accept and bless it.

**PRAYER TO SECURE THE BLESSING OF GOD IN  
THE CHOICE OF A STATE OF LIFE.**

O JESUS, Eternal Wisdom and most charitable Counsellor of all who apply to

thee, I come to consult thee, and to ask thee for light and direction. Let me see, I beseech thee, how I am to act, and what is most agreeable to thy will. Let me see, by means best known to thyself, what it is that thou requirest of me. Teach me in what manner I am to conduct myself, and the means I am to make use of, that all I do may succeed to thy glory, and the welfare of my soul. I offer thee a heart prepared to follow thy divine directions, and to execute thy orders; because it is in thee that I place all my hopes, and I desire nothing more than the accomplishment of thy will. Let, therefore, thy divine light shine upon me, and do not abandon me to my own darkness. Amen.

Say the Our Father and Hail Mary, or the Memorare, and some Prayer to your Patron Saint, and Guardian Angel.



## The Sacraments.

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### Instructions and Exhortations for Confession.

**PENANCE** is a Sacrament instituted by Christ, in which, by the ministry of the Priest, actual sins are forgiven, the eternal punishment due to mortal sin is remitted, and part or the whole of the temporal punishment, according to the dispositions of the penitent.

Although confession of sin may seem at first sight to be both bitter and painful, yet the consequences of neglect in approaching to this Sacrament are so terrible, that no Catholic who is conscious that he has fallen into mortal sin, ought to defer having recourse to this fountain of divine mercy. For (1<sup>o</sup>) The longer the time granted to the sinner for conversion, the greater is his ingratitude in resisting God's goodness. (2<sup>o</sup>) The commission of one mortal sin makes a second easier, and a second offence disposes the soul for many others. (3<sup>o</sup>) Whilst he remains in the state of mortal sin, a sinner loses the merit of all the good works he performs. Lastly, as the longer a stain remains upon a garment, the more difficult it is to remove it, and the more we neglect to cleanse our chambers or our persons, the more defiled they become, so too, the longer the soul neglects to purge herself by Confession, the more difficult the work will be, and hence the greater danger of its being left undone.



**THE PARTS OF PENANCE.**—They are three: Contrition, Confession, and Satisfaction; these are necessary for the perfection of the Sacrament.

**CONTRITION** consists in a hearty sorrow and detestation of our sins, because by them we have offended God, whom we ought to love above all things; to this sorrow must be joined a firm purpose of amendment of life. Contrition for sin should be—(1°) *Internal*: that is, it should spring from, and reside in the heart, and hence mere external signs or expressions of sorrow are not sufficient. (2°) *Supernatural*: that is, it should arise from motives derived from Faith, and excited in us by the Holy Ghost; such for instance, as the loss of God's favour, or of heaven, the anger of God, or his goodness, &c. The motives should not be merely natural ones, as disgrace in the eyes of men, temporal losses, &c. (3°) *Universal*: that is, it must extend to all our mortal sins, without any exception. (4°) *Predominant*: that is, we must prefer to suffer anything rather than offend God by committing a mortal sin; for sin is the greatest of all evils, indeed, strictly speaking, it is the only evil in this world.

**CONFESSION** is the accusing ourselves of our sins to a Priest. This accusation must be—(1°) *Entire*: that is, all mortal sins, both as regards their number, as also any circumstance that may change the nature of them, must be fully and distinctly confessed. (2°) *Humble*: that is, we should confess our sins in the spirit of true penitents, covered with shame and confusion. (3°) *Simple*: that is, we should confine ourselves to the declaration of our sins, or what

concerns our own conscience, without entering into useless details which take off from the attention that should accompany so holy a duty. We should avoid all excesses, and not mention unnecessarily the sins of others, or name a third person.

SATISFACTION is the performance of the penance enjoined by the Priest in Confession. This is called Sacramental Satisfaction. But besides this, there is a Voluntary Satisfaction that we impose on ourselves, such as penitential works that we may do in atonement for sins committed. These works are of three kinds, Prayer, Almsgiving, and Fasting, or other corporal austerities.

CAUSES WHICH RENDER CONFESSION INVALID.—(1°) When any mortal sin is omitted wilfully, through shame or any other sinful motive. (2°) When any grievous falsehood is told in Confession. (3°) When any mortal sin is forgotten, which might have been remembered had there not been gross negligence in the examination of conscience. (4°) When there is not a full purpose of abandoning mortal sin, and of avoiding the dangerous and unnecessary occasions of it.

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#### PREPARATORY PRAYER.

O God, Creator of heaven and earth, and King of kings, who hast made me out of nothing unto thine own image and likeness, and hast redeemed me by thine own

most precious blood, whom I, a wretched sinner, am not worthy to name or invoke, or even think of, I suppliantly beseech thee to look down with pity on thine unworthy servant. Have mercy on me, O God, who hadst mercy on the Cananean woman and on Mary Magdalen, who forgavest the publican and the thief hanging on the cross. To thee, most loving Father, I confess my sins. Forgive me, dear Lord, for I have grievously offended thee in thought, word and deed. Thou didst come down from heaven for my salvation. Thou art my Creator and my Redeemer, my Lord and my Saviour, my King and my God. Thou art my hope and my trust, my guide and my support, my comfort and my strength, my defence and my deliverance, my life, my salvation and my resurrection, my light and my desire, my help and my protection. I beg and beseech thee to assist me, and I shall be saved; direct me and defend me. Raise me from death, for I am the work of thy hands. Do not despise me, O Lord, for I am thy servant and slave, however wicked, sinful and unworthy. If I am blind thou canst enlighten me; if I am dead thou canst raise me to life again; because thy mercy is greater than my ini-

## 254 INSTRUCTIONS FOR CONFESSION.

quity; thy loving forgiveness greater than my sinfulness. I beseech thee, O most merciful Father, by thy great mercy, I entreat and implore thee to lead me to a true sorrow, a sincere confession, and an entire satisfaction for all my sins. Amen.

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### A PRAYER TO OBTAIN A FULL KNOWLEDGE OF, AND A TRUE SORROW FOR OUR SINS.

O ETERNAL Father, Father of mercies, and God of all consolation, now that I am about to examine all my actions, I am filled with fear and alarm: for thou layest open what is hidden, unlockest what is closed, and searchest the depths of the human heart. Wherefore, I humbly ask of thee to grant me that I may be able, by thy holy grace, to remember all the sins by which I have most shamefully enslaved my soul, and to weep over them. Excite in me so deep a feeling of grief and sorrow, that I may thus deserve to obtain thy pardon in the Sacrament of Penance.

(You would here do well to have recourse to our Blessed Lady and to your Angel Guardian by means of some short prayer, that they may assist you to prepare for this holy Sacrament worthily.)

## Examination of Conscience.

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### FIRST COMMANDMENT.

**HAVE** I made sacrilegious confessions by concealing any mortal sin in confession, or through want of the necessary sorrow and purpose of amendment ?

**HAVE** I approached Holy Communion when I had broken my fast, or received this or any other Sacrament after a sacrilegious confession, or in the state of mortal sin ?

**HAVE** I, through neglect, omitted my penance after confession ?

**HAVE** I voluntarily entertained doubts against any Article of Faith ?

**HAVE** I spoken against the Catholic Religion, or its holy practices, have I turned them to ridicule ? if so, what motive had I for so doing ?  
**HAVE** I ever induced others to do so ?

**HAVE** I wilfully exposed myself to temptations against Faith, by dangerous conversations, or by reading books written against Religion ?

**HAVE** I lent such books to others ?

**HAVE** I neglected my prayers for any length of time ? for how long ? When at prayer have I been wilfully distracted ?

**HAVE** I dishonoured God by superstitious practices ? have I really believed in them ? have I taught such things to others, if so, what was my motive ?

**HAVE** I ever boasted of my sins ? In this spirit, have I ever pretended that I had com-

## 256 EXAMINATION OF CONSCIENCE.

mitted sins which I never did commit ? What was my motive in so doing ?

Have I gone on in my sins, trusting to the mercy of God, and to a death-bed repentance ?

Have I despaired of the mercy of God ?

Have I tempted God in any way ?

### SECOND COMMANDMENT.

Have I used the name of God, or that of his Saints and Angels in a disrespectful manner ?

Have I cursed: that is, wished that God would inflict any evil on others? Did I really wish the evil? Did I express such a wish in words?

Have I sworn: that is, called God to bear witness to anything, without sufficient reason? Was the assertion false, or did I doubt the truth of it?

Have I blasphemed: that is, spoken in an insulting manner of God or of Holy Things?

Have I taught such words to others, or listened to them with pleasure, when uttered by others? Have I put a stop to such conversations, when in my power to do so?

Have I made rash or unlawful vows or promises to God? have I broken lawful vows or promises?

### THIRD COMMANDMENT.

Have I neglected Mass, or any considerable portion of it, upon Sundays or Holydays? how much have I lost? was it through my own fault?

Have I wilfully entertained distracting

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thoughts during Mass, was it throughout the Mass, or only during a small portion of it ?

Have I been the guilty occasion of others missing Mass, or a part of it, on Sundays or Holydays ?

Have I been the cause of others hearing Mass in a distracted manner ?

Have I done unnecessary servile work on Sundays or Holydays, or caused others to do so, and for how long a time ?

Have I neglected to sanctify the Sundays and Holydays, and made a habit of neglecting Sermons and Evening Devotions ? What was my motive for so doing ?

#### FOURTH COMMANDMENT.

Have I loved, respected, and obeyed my Parents and lawful Superiors ?

Have I acted against their just commands or good advice ? Was it in matters of consequence ?

Have I ever used insulting or disrespectful language towards them, or induced others to do so, or listened with pleasure to such language ?

Have I wished them ill, despised them or really wished death or any serious injury to them ?

Have I struck them or wished to do so ?

Have I ever cursed them ?

Have I idled away my time and thus neglected study, or other duties of my state of life ?

#### FIFTH COMMANDMENT.

Have I done any serious injury to anyone, or wished to do so ?

Have I borne hatred towards anyone, or refused to speak to or be reconciled to him? For how long a time?

Have I ever seriously wished the death of anyone? of whom?

Have I given way to anger or violent passion?

Have I revenged myself on anyone, by word or action? Have I wished to do so?

Have I challenged or provoked others to fight or quarrel, or encouraged others to do these things?

Have I committed excesses in eating or drinking? have I thus, or in any other way injured my health? have I been the occasion of others giving way to these excesses?

Have I ever tried to draw others into sin by scandal or bad example? into what sin, and how many souls have I thus wounded? have I taught another to commit sin?

N.B.—Since the sin of scandal includes two sins, one against the Fifth Commandment, on account of the breach of charity in thus wounding the soul of your neighbour, and the other against the Commandment that is violated, it is necessary that the penitent should state distinctly, in Confession, how he has given scandal, whenever he has caused another to commit a grievous sin.

#### SIXTH AND NINTH COMMANDMENTS.

(The Ninth Commandment forbids in thought and desire whatever the Sixth forbids in action. In no other Commandment is the danger of mortal sin so great as in these, whenever there is any wilful transgression.)



Have I willingly consented to immodest thoughts or imaginations?

Did I wish to do anything immodest, had I the opportunity: and if so, what did I wish to do, and with whom?

Have I wilfully and with pleasure looked at objects that would fill my mind with bad and dangerous thoughts?

Have I joined in immodest and dangerous conversation and taken pleasure in it? with how many have I held such conversations?

Have I read immodest books, or sung bad songs, or drawn immodest objects? have I shown or taught these things to others? to how many?

Have I acted immodestly with myself or others from bad motives, or have I allowed others to take improper liberties with me, and so been the occasion of their sin as well as my own? what sort of persons were they?

Have I presumed too much on my own strength, and thus not avoided what I knew in my conscience would lead me into sin?

Have I taught or induced others to commit any sins against these Commandments?

(N.B.—Whenever you doubt whether what you have done or allowed others to do to you, be sinful or not, lay open your difficulty to your Confessor, and abide by his decision.)

#### SEVENTH AND TENTH COMMANDMENTS.

(The Tenth Commandment forbids in thought and desire, what the Seventh Commandment forbids in action.)

Have I stolen? from whom? how much?

Have I cheated in buying, or selling, or in dealing with others? how much?

Have I wantonly injured the property of others? to what extent?

Have I neglected to pay my debts? to what extent have I thus injured my creditors?

Have I made restitution, as far as I was able, to those whom I have injured?

Have I caused others to steal, or in any other way to injure their neighbour? how many have I thus led into sin?

Have I unjustly coveted or sought the goods of others?

#### EIGHTH COMMANDMENT.

Have I borne false witness against my neighbour in a court, or before anyone in office?

Have I been guilty of calumny, by telling lies of anyone, or saying what I did not know to be true? before how many?

Have I been guilty of detraction by disclosing the secret sins of my neighbour, or injured his character by speaking of things which, though true, I had no right to mention to others? Before how many have I so spoken?

Have I told lies? Were they in matters of consequence or injurious to others?

Have I restored the good name of my neighbour, as far as I was able, when I have deprived him of it?

Have I entertained a bad opinion of my neighbour, without just grounds, or judged rashly of his actions or intentions?

Have I willingly listened to calumny or detraction, or in any way encouraged such conversations?

## **EXAMINATION OF CONSCIENCE. 261**

**Have I created jealousies and quarrels by tale-bearing, or have I disclosed secrets entrusted to me? Were they in matters of consequence?**

### **COMMANDMENTS OF THE CHURCH.**

**Have I neglected the days of fasting and of abstinence without sufficient reason? What was my motive?**

**Have I received Holy Communion worthily at Easter?**

**Have I, by my advice, or in any other way, caused others to violate the Commandments of the Church?**

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**HELPS TO EXCITE IN OURSELVES TRUE CONTRITION.—(1°) Place before your eyes as clearly as you can all the sins which you are going to confess. (2°) Read over attentively the Meditation on the Grievousness of Mortal Sin (page 28): that on Hell (page 29), and, if time allows, some of those that follow immediately after. Meditate too upon the goodness of God as shown to us in the Parable of the Prodigal Son (page 41), as also in the bitter sufferings of Jesus Christ (page 58.) Consider also the great recompense held out to you if you are faithful to the end in the service of God (page 66), and even extend your desires still further, and strive to enter into the spirit of those purer and more perfect dispositions brought before you in the Meditation on the Love of God (page 67.)**

## PRAYER TO OBTAIN CONTRITION.

I HAVE NOW before me, O Lord, a sad prospect of the many offences, by which I have displeased thy divine Majesty; and which I am assured will appear in judgment against me, if I repent not, and my soul be not disposed by a hearty sorrow to receive thy pardon. But this sorrow, O Lord, this repentance, must be thy free gift; and if it come not from the hand of thy mercy, all my endeavours will be in vain, and I shall be for ever miserable. Have mercy, therefore, on me, O Father of Mercies, and pour forth into my heart thy grace, whereby I may sincerely repent of all my sins. Give me a true contrition that I may bewail my past misery and ingratitude, and grieve from my heart for having offended thee, so good a God. Permit me not to be deluded with a false sorrow, as, I fear, I have been too often, through my own weakness or neglect; but let it be now thy gift descending from thee, the Father of lights, that so my repentance may be accompanied with amendment and a change of life, and I may be fully acquitted from the guilt of all my sins, and once more received into the number of thy servants. Through Jesus Christ our Lord. Amen.

## ACTS OF CONTRITION.

O my God, I hate and detest these and all other sins which I have committed against thy divine Majesty. I am extremely sorry that I have offended thee, because thou art infinitely good, and sin displeases thee. I love thee with my whole heart; and firmly purpose, by the help of thy grace, never more to offend thee. I resolve to avoid the occasions of sin; I will confess my sins, and will endeavour to make satisfaction for them. Have mercy on me, O God, have mercy and pardon me, a wretched sinner. In the name of thy beloved Son Jesus, I humbly beg of thee so to wash me with his precious blood, that my sins may be entirely remitted.

O Lord Jesus Christ, most ardent lover of our souls, who through boundless love willest not the death of a sinner, but rather that he be converted and live: I am grieved from the bottom of my heart for having offended thee, my God, my most loving Father and most bountiful Saviour, to whom all sin is infinitely displeasing, and who hast loved me, a vile and miserable slave, so far, as to shed thy most precious blood and to undergo a

most bitter death for my sake. O infinite Goodness ! O my God ! Would that I had never offended thee, who art infinitely good, and so deserving of all love ! Pardon me, good Jesus, pardon me most humbly imploring thy mercy : have pity on me a sinner, in whose behalf thy blood pleads in the sight of thy eternal Father. For the love of thee, my most gracious Lord, I forgive all who have ever offended me, and I firmly purpose to shun all sin, and to avoid all dangerous occasions that may lead me into it, to confess in the bitterness of my soul those sins of which I have been guilty, and to love thee my God, above all things, now and for ever. O sweet Jesus, give me thy grace, that thus I may be enabled to fulfil these my good resolutions.

My Lord and my all ! I am confounded at the multitude and enormity of my offences against so good a God ; I dare not presume even to lift up mine eyes to heaven, much less to come near thy altar, after so many treasons against thee. Alas ! what shall I now do, O Lord ? What shall I say ? But with the humble publican, strike my breast, and cry out to thee, O God, be merciful to me a sinner !

My sins exceed in number the hairs of my head, and the sands of the sea : but thy mercy is greater than mine iniquity. O God of mercy, have compassion on a poor miserable sinner, and make me now at least a true penitent. Father, I have sinned against heaven, and in thy sight, and am not worthy to be called thy child : receive me now as one of the least of thy servants, and never suffer me to go astray from thee any more. It grieves me, O my good God, that I have offended thee : I am heartily sorry for all the sins which I have committed against thine infinite goodness. Oh, that I could worthily lament them, even with tears of blood. Who will give water to my head, and a fountain of tears to mine eyes, that night and day I may weep for my sins and ingratitude ? Would that I had never offended my God, that I had never sinned ! Happy those souls who have never lost their baptismal innocence. O sweet Jesus, that I had been so happy ! Have mercy on me, O God, according to thy great mercy ; and according to the multitude of thy tender mercies blot out mine iniquity. Wash me yet more from mine iniquity, and cleanse

me from my sin ; for I know mine iniquity, and my sin is always before me. Oh, that I could now, like Magdalen, present myself at the feet of my dear Saviour ! that I could wash them with my tears ! Suffer me dear Lord, to lay down all my sins at thy feet, to be cancelled by thy most precious blood. Lord, thou hast said, there is joy in heaven upon one sinner doing penance, more than upon ninety-nine just : give me now the grace to be a true penitent indeed, so that heaven may rejoice at my conversion. I am resolved, by thy grace, never more to return to my sins ; rather let me die than offend thee wilfully any more. I am resolved to fly all evil company, and dangerous occasions, and to take proper measures for a thorough amendment of my life for the future. All this I resolve ; but thou knowest my frailty, O my God ; and if thou assist me not by thy grace, all my resolutions will prove ineffectual, and I shall be for ever miserable : look to me, O Lord, that I may never betray thee any more.

Here the Penitent may recite the Miserere (Page 131), or any other of the Penitential Psalms (Page 209.)



## DIRECTIONS FOR CONFESSION.

**APPROACH** the Confessional with sentiments of humility and contrition, and kneeling down beside your Confessor, make the sign of the Cross, and say: "Father, give me your blessing, for I have sinned." When you have received the blessing of the Priest, say the "Confiteor" as far as "through my fault, &c." Then confess your sins with great truthfulness and profound humility, attending to the instructions given above (Page 251).

Conclude by some general clause to the following effect. "For these and all my sins which I have at any time committed I am heartily sorry: I purpose amendment, and ask pardon of God, and penance and absolution from you, my spiritual Father." Then say the second part of the "Confiteor," "Therefore I beseech, &c."

**N.B.**—If you go frequently to Confession, and find that you have no grievous sin to confess, you would do well to mention some one sin of your past lifetime, for which you are truly sorry, that thus you may not run the risk of losing the grace of the Sacrament through a want of proper contrition for sins confessed. Listen respectfully and attentively to whatever your Confessor, either by way of advice or exhortation, may say to you: and having received a penance together with absolution, depart with a firm determination to carry out whatever your Confessor shall have enjoined you, whether it be to make restitution or reparation, to be reconciled to your enemies, to avoid proximate occasions of sin, &c.

## AFTER CONFESSION.

AFTER Confession recollect yourself, and observe three things:

1°. Perform the Penance which was enjoined as soon as you can do so conveniently ; renew your firm purpose of avoiding, with God's grace, all the sins which you have confessed, and, as far as possible, the occasions of them. You may then have a perfect confidence that, through God's goodness, and the efficacy of the Sacrament, all your sins are forgiven.

2°. Consider how you can amend your life. This will best be done by fixing your attention on one or two of your more prominent defects. and directing your chief efforts to overcome them by such means as the following. (1°.) Conceive a strong desire to overcome these faults, frequently renew your resolution, and examine yourself particularly upon them. (2°.) When you commit them, punish yourself in some way. (3°.) Address some short prayers to Jesus Christ, or to Our Blessed Lady, when you are tempted, or in the occasion of sin.

3°. Endeavour to dispose yourself gradually for an increase of divine grace, and have an earnest desire to make amends in future by true piety and devotion for all the errors of your past life, and by calling to mind your sins, strive to become daily more humble, and more fervent in the pursuit of virtue.

## PRAYER AFTER CONFESSION.

" Behold thou art made whole : sin no more, lest some worse thing happen to thee." (John v. 14.)

O most merciful Redeemer, most loving Physician of the human race, thou hast

made me whole by the outpouring of thy most precious blood. Thou hast not refused to pour into my wounds the sweetest balm drawn from the hallowed fountain of thy Sacred Heart. O most bountiful Samaritan, I acknowledge thy love, I embrace thine infinite mercy. Thou hast rescued me from death; thou hast made me thy son, and thou hast appointed by thy will, that the inheritance of eternal life shall come to me. What have I found in thee, O Sovereign Goodness, O Lord my God, that I should keep my mind estranged from thee? And what have I discovered in myself that I have deemed worthy of so much love? How often, O Lord, can I assert that I have been snatched from the jaws of death by thy goodness? And how often have I not proved myself my worst enemy? Oh that thou wouldst this once open the eyes of my understanding, that I may know thee and know myself! myself, that I may fly from myself as from a mass of corruption, but Thee, that I may ever follow thee. Let this my confession, I beseech thee, O Lord, be pleasing and acceptable to thee through the merits of the ever blessed Virgin Mary, thy Mother

## 270 CONSIDERATIONS AFTER CONFESSION.

and mine, and through those of all the Saints ; and whatever defect there has been now, and at other times in the sufficiency of my contrition, and in the purity and integrity of my confession may it be supplied by thy goodness and mercy, according to which I beg thee to hold me fully and perfectly absolved in heaven. Who livest and reignest for ever and ever. Amen.

### CONSIDERATIONS AFTER CONFESSION.

1°. CONTEMPLATE Almighty God: fix your eyes on him who ought above all things to be feared and loved; who created, who preserves and governs the universe; who is everywhere present and sees all things; at whose nod the pillars of heaven tremble; whose eyes are brighter than the sun, and penetrate the inmost recesses of the human heart. Ought not then every one always and everywhere to have Him before his eyes, who is at once the witness and judge of all his actions? Let that golden sentence of St. Augustine be deeply engraven on your heart: "We, who do our actions in the presence of a Judge who sees all things, are under a great necessity of living holily and righteously."

2°. Ponder also with St. Gregory the Great: "That which delights is momentary, but that which torments is eternal." Oh what a miserable exchange! for the sake of a trifling and short satisfaction, to be despoiled of ever-

lasting bliss, and by yielding to the allurements of some earthly pleasure, to entail on oneself continual and never-ending pains! And what, I ask, is there desirable in the pleasures of the world? They weary and fatigue us when we run after them, infatuate us when we have acquired them, torment us when we have lost them.

3°. In order to secure yourself also more and more against all kinds of sins and imperfections, it will be a great help ever to bear in mind the presence, not only of God the witness of all your actions; but also of your Angel Guardian.

4°. Lastly, it will be found useful to meditate on the beauty and nobleness of virtue, the shortness of pleasure, the foulness of sin, the precariousness of life, the uncertainty of the hour of death, the peace of a good conscience, the dignity of man, the benefits of Almighty God, and above all, the life, death and cross of Christ. Love Christ, therefore, and keep his commandments, and doubt not but that he will give you a share in his joys who deigned to take upon himself your sorrows. The labour is certainly great, but the reward is inestimable, namely, to be what the Martyrs are, to be what the Apostles are, to be like unto Christ himself.

AN ADMONITION TO THE SINNER.

"Go, and now sin no more." (John viii. 11.)

AND what is it to sin? What else but, as it were, to revile Almighty God, and say to him :  
"Thou forbiddest me to do this, yet I will do

it, even to thy dishonour and in thy sight. Thou wilt in consequence become mine enemy, and wilt hold me in abomination as guilty of treason to thy divine Majesty, as thy foe, yet I will sin. I shall trample under foot the blood of Jesus Christ, yet I will sin. I shall lose the everlasting joys of heaven, yet I will sin. I shall let loose upon myself the powers of hell, yet I will sin."

Tremble, poor sinner, and fear lest those words be spoken to you by Almighty God in his wrath: "Depart from me, you cursed, into everlasting fire, which has been prepared for the devil and his angels." (Matt. xxv. 41.)

You must beware, as far as possible, of venial sins, because they entail punishment in this world, and in the next; lessen the fire of charity, defile the soul, and weaken her in the exercise of good works, defer the joys of eternal life, and dispose to mortal sin, according to those words, "He that contemneth small things will fall by little and little." (Eccles. xix. 1.) You must refrain from them, considering as St. Jerome says, not that they are small in themselves, but that God whom they displease is great. You should not commit even the smallest sin, were it to obtain all the advantages this world can afford.

"Although we do not believe that the soul is death-stricken by our small daily sins, yet they render her so deformed by covering her, as it were, with certain ulcers and disgusting sores that they scarcely, or at least with great difficulty, allow her to approach to the embraces of her Divine Spouse." (St. Augustine.)

## The Sacrament of the Holy Eucharist.

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### INSTRUCTIONS AND DEVOTIONS FOR COMMUNION.

THE holy Eucharist is the body and blood of Jesus Christ, true God, and true man, under the appearances of bread and wine. *The bread, says Jesus Christ, that I will give, is my flesh, for the life of the world.* (St. John vi. 52.) And at his last supper, *he took bread, and blessed and broke, and gave to his disciples, and said, Take ye, and eat, this is my body. And taking the chalice he gave thanks and gave to them, saying, Drink ye all of this; for this is my blood of the New Testament, which shall be shed for many unto the remission of sins.* (St. Matt. xxvi. 26, &c.)

Our blessed Redeemer, having thus instituted this adorable Sacrament, ordained his Apostles priests of the new law, and gave to them and their lawful successors power and authority to do what he had done, that is, to change bread and wine into his sacred body and blood. This change, which is called Transubstantiation, is effected by those divine words of our Redeemer, which the Priest in the Mass, at the consecration, pronounces in the name and person of Jesus Christ. It is God himself who works this wonderful change by the ministry of his Priest.

*Let a man prove himself, says St. Paul (1 Cor. xi. 28), and so let him eat of that bread, &c.* This proving or trying yourself is the first and most necessary preparation for holy Communion, and consists in looking diligently

into the state of your soul, in order to discover what sins may lie there concealed, and in applying a proper remedy to them by sincere repentance and confession; lest otherwise approaching the Holy of Holies with a soul defiled with the guilt of mortal sin, you become "*guilty of the body and blood of the Lord, and receive judgment to yourself not discerning the body of the Lord.*" (1 Cor. xi.)

The person who receives the blessed Sacrament must have been fasting from midnight, by the command of the Church, and by a most ancient and apostolical tradition, ordaining, that this act of respect should be paid to the Body of Christ, by all who wish to receive it. Hence, if through inadvertence, or otherwise, you have taken anything, though ever so little, after twelve o'clock at night, you must by no means receive that day, except in the case of danger of approaching death, when the blessed Sacrament is received by way of Viaticum.

#### ACTS OF DEVOTION BEFORE COMMUNION.

##### I. *Direct your Intention.*

O LORD Jesus Christ, behold I desire to come to thee this day, and to receive thy body and blood in this adorable Sacrament, for thy honour and glory, and for the good of my soul: I desire to receive thee, because it is thy wish, and thou hast so ordained; blessed be thy Name for



ever. I desire to come to thee like Magdalen, that I may be delivered from all my evils, and embrace thee my only good. I desire to come to thee, that I may be happily united to thee, that I may henceforth abide in thee, and thou in me, and that nothing in life or death may ever separate me from thee.

## II. *Commemorate the Passion of Christ.*

I DESIRE, in these holy mysteries, to commemorate, as thou hast commanded, all thy sufferings, thine agony and bloody sweat; thy being betrayed and apprehended; all the reproaches and calumnies, all the blows and buffets which thou hast endured for me; thy having been scourged, crowned with thorns, and loaded with a heavy cross for my sins, and for those of the whole world; thy crucifixion and death, together with thy glorious resurrection and triumphant ascension. I adore thee, and give thee thanks for all thou hast done and suffered for me; and for giving me, in this blessed Sacrament, this pledge of my redemption, this victim of my ransom, this body and blood which were offered for me.

III. *Make an Act of Faith.*

I most firmly believe that in this holy Sacrament thou art truly present; that here are thy body and blood, thy soul and thy divinity. I believe that thou my Saviour, true God and true man, art really here with all thy treasures; that here thou communicatest thyself to me, makest me partaker of the fruit of thy passion, and givest me a pledge of eternal life. I believe that there cannot be a greater happiness than to receive thee worthily, nor a greater misery than to receive thee unworthily. All this I most steadfastly believe, because it is what thou hast taught me by thy word, and by thy Church.

IV. *Conceive a great fear, and humble yourself.*

BUT, O my God, how shall I dare approach to thee, so wretched a worm to such infinite Majesty? so filthy a sinner to such purity and sanctity? Alas! my soul is covered with an universal leprosy, and how shall I presume to embrace thee? my whole life has been nothing but misery and sin, and it is only through thy mercy that I have not been long since in hell, which I have deserved so often; and how

shall I venture to lift up mine eyes to thee, or receive thee within my breast? I tremble at the sentence of thy Apostle, that "*he that eateth and drinketh unworthily, eateth and drinketh judgment to himself*" (1 Cor. xi. 29); for I cannot but acknowledge myself most unworthy: nor should I dare ever to come to thee, were I not incited by thy most loving and pressing invitation, and encouraged by thine infinite goodness and mercy. It is in this mercy, which is above all thy works, I put my whole trust; and it is in this confidence alone that I presume to approach to thee. O grant that it may be with a contrite and humble heart; for this I know, thou wilt not despise.

V. *Make an Act of Contrition.*

O LORD, I detest with my whole heart, all the sins by which I have ever offended thy divine Majesty, from the first moment that I was capable of committing sin to this hour. I desire to lay them all at thy feet, to be cancelled by thy precious blood. What can I do for them, but humbly confess and lament them all my life: and this I heartily desire to do, and from this moment continually to cry to thee for mercy.

## PRAYER OF ST. AMBROSE.

O MY most loving Lord Jesus Christ, I a poor sinner, presuming not on mine own merits, but trusting to thy mercy and goodness, am filled with fear when I approach this banquet of thy most sacred body and blood. I have defiled both my soul and body by many sins, and have not kept a strict guard over my heart and my tongue. Wherefore, O God of goodness and majesty, I, a wretched creature, entangled as I am, have recourse to thee, the Fountain of life, I fly to thee that I may be healed, I have recourse to thy protection, and I ardently desire to receive him as my Saviour, whom I fear to look upon as my Judge. To thee, O Lord, I lay open my wounds: to thee I disclose my shame. I acknowledge my many grievous sins, on account of which I am filled with fear. I trust in thy mercy which is unbounded. Look down, therefore, upon me with eyes of pity, O Lord Jesus, eternal King, God-Man crucified for man. Graciously hear me, who have placed my hope in thee, have mercy on me so full of misery and sin, for thou art the full and everflowing Fountain of mercy. Hail,

saving Victim, offered up for me and for all men upon the tree of the cross ! Hail, noble and precious blood, flowing from the wounds of Jesus, my crucified Lord, and washing away the sins of the whole world ! Remember, O Lord, thy creature, whom thou hast redeemed with thy precious blood. I am grieved because I have offended thee by sin : I desire to make amends for my past misconduct. Remove far from me, O most bountiful Father, all my sins, that being purified both in soul and body, I may be made worthy to receive the Holy of Holies ; and grant that this devout participation of thy body and blood may be to me the remission of all my sins, the perfect cleansing of my faults, the means of banishing all evil thoughts, the renewal of devout affections, the advancement of good works, as well as the strongest defence for soul and body against the snares of my enemies. Amen.

When you approach Holy Communion your dress ought to be becoming and modest, and your whole deportment expressive of veneration and respect for the presence of your Lord and Saviour Jesus Christ, who, in this holy Sacrament, has humbled and annihilated him-

self for you, that he may come to visit you and abide with you.

When about to communicate, go to the rails, take up the cloth and hold it before you. Whilst the Clerk says the *Confiteor*, humbly confess your sins, and beg God's pardon for them. When the Priest turns round to give the absolution, receive it with your head bowed down, as from the hand of the invisible High Priest, whom you are going to receive.

When the Priest holds up the blessed Sacrament with these words, *Ecce Agnus Dei, &c.* Behold the Lamb of God, behold him who taketh away the sins of the world, humbly beg, with a lively confidence in the merits of the death and passion of Jesus, that He would take away your sins.

When the Priest repeats three times, *Domine non sum dignus, &c.* Lord, I am not worthy that thou shouldst enter under my roof, but only say the word and my soul shall be healed, repeat the same with him in your heart, and humble yourself exceedingly through the sense of your unworthiness and sins; but let this be joined with a lively confidence in him, who can raise you up, and perfectly heal your soul by his only word.

When the Priest gives you the blessed Sacrament, saying, *May the body of our Lord Jesus Christ preserve thy soul to everlasting life, Amen*, receive it with a lively faith, a profound humility, and a heart inflamed with love. At the time of your receiving, let your head be erect, your mouth opened moderately wide, and your tongue a little advanced, so as to rest upon your under lip, that the Priest may con-

veniently convey the blessed Sacrament into your mouth; which being done shut your mouth; let the sacred Host moisten a little upon your tongue and then swallow it as soon as you can conveniently. If the Host should chance to adhere to the roof of your mouth, be not disturbed; do not put your finger into your mouth, but gently and quietly remove it with your tongue. Return to your place, and endeavour to entertain as well as you can, the Guest whom you have received.

Spend at least a quarter of an hour after communion in devotions suitable to that occasion. It would be a great abuse to turn your back immediately upon your Saviour, by going away, as some do, and thinking no more of Him whom they have received.

#### ASPIRATIONS AFTER COMMUNION.

BEHOLD, O Lord, I have thee now, who hast all things; I possess thee who possessest all things, and who canst do all things: take off my heart then, O my God and my All, from everything else but thee: let my heart be fixed on thee alone, let me ever repose in thee, where alone my treasure is, the sovereign truth, true happiness, and every good.

Let my soul, O Lord, feel the sweetness of thy presence. Let me taste how sweet thou art; that being allured by thy love, I may never more hunt after worldly joys;

is this to me that my Lord, and so great a God, whom heaven and earth cannot contain, should come into this poor cottage, this house of clay of my earthly habitation? Oh, that I could give thee a hearty welcome! that I could entertain thee as I ought! Thy loving kindness invites me to thy embraces, and I would willingly say with the spouse in the Canticle, "*I have found him whom my soul loveth, I have held him, and will not let him go.*" (Cant. iii. 4). But awe for so great a Majesty checks me, and the sense of my great unworthiness and innumerable sins keeps me back. No, my soul, it is only the feet of thy Saviour that thou canst presume to embrace; it is there thou must remain with Magdalen, and wish that like her, thou couldst wash them with thy tears. Oh, that thou couldst be so happy!

But what return shall I make thee, O Lord, for all that thou hast done for me! Behold, when I had no being at all, thou hast created me; and when I was gone astray, and lost in my sins, thou hast redeemed me, by dying for me; all that I have, all that I am is thy gift; and now, after all thy other favours, thou hast given me thyself; blessed be thy Name



for ever. Thou art great, O Lord, and exceedingly to be praised ; great are thy works, and of thy wisdom there is no end : but thy tender mercies, thy bounty and goodness to me, are above all thy works ; these I desire to confess and extol for ever. Bless, then, thy Lord, O my soul, and let all that is within thee praise and magnify his Name. Bless thy Lord, O my soul, and see thou never forgettest all that he hath done for thee. O all ye works of the Lord, bless the Lord, praise and glorify him for ever. O all ye Angels of the Lord, bless the Lord, praise and glorify his holy Name. Bless the Lord, all ye Saints, and let the whole Church of heaven and earth join in praising and giving him thanks for all his mercies and graces to me ; and so, in some measure, supply for what is due from me. But as all this still falleth short of what I owe thee for thine infinite love, I offer to thee, O eternal Father, this same Son of thine, whom thou hast given me, and Him, I am sure, thou wilt accept. Look not, then, upon my insensibility and ingratitude, but upon the face of thy Christ, and with him, and through him, receive this offering of my poor self, which I desire to make thee.

## PRAYER OF ST. THOMAS OF AQUIN.

I GIVE thee thanks, most holy Lord, Almighty Father, and eternal God, who hast deigned, not for any merits of mine, but solely through the condescension of thy mercy, to satisfy me a sinner and thine unworthy servant, with the most precious body and blood of thy Son, Jesus Christ our Lord. I implore thee, let not this holy Communion be to me a condemnation unto punishment, but a saving plea unto forgiveness; let it be to me the armour of faith, and the shield of good will. Let it prove the emptying out of my vices, the extinction of my concupiscence and lust, the increase in me of charity and patience, of humility and obedience, and of all virtues; a strong defence against the snares of all mine enemies visible and invisible; a bond of indissoluble union with thee, the one true God, and an earnest of final perseverance. And I beseech thee that thou wouldst deign to conduct me a sinner to that ineffable banquet where thou with thy Son and the Holy Ghost art to thy Saints true light, fulness of content, everlasting joy, gladness without alloy, and perfect bliss. Through Jesus Christ our Lord. Amen.

(A Plenary Indulgence to be obtained by all the faithful, who, after having confessed their sins with contrition, and received the Holy Communion, shall devoutly recite the following prayer before a representation of Christ crucified, and pray for the intentions of the Sovereign Pontiff.)

EN Ego, O bone et dulcissime Jesu ! ante conspectum tuum genibus me provolvo, ac maximo animi ardore te oro atque obtestor ut meum in cor vividos fidei, spei, et charitatis sensus, atque veram peccatorum meorum poenitentiam, ea-que emendandi firmissimam voluntatem velis imprimere, dum magno animi affectu et dolore, tua quinque Vulnera mecum ipse considero, et mente contemplor, illud præ oculis habens, quod jam in ore ponebat suo David Propheta, de te, O bone Jesu ! *Foderunt manus meas et pedes meos : dinumeraverunt omnia ossa mea.* (Ps. xxi. 17.)

BEHOLD, O good and most sweet Jesus, I cast myself upon my knees in thy sight, and with the most fervent desire of my soul I pray and beseech thee that thou wouldst impress upon my heart lively sentiments of faith, hope, and charity, with true repentance for my sins, and a most firm desire of amendment, whilst with deep affection and grief of soul I ponder within myself, and mentally contemplate thy five most precious wounds; having before my eyes that which David spake of thee, O good Jesus ! in prophecy: "*They have dug my hands and feet; they have numbered all my bones.*" (Ps. xxi. 17.)

## ANIMA CHRISTI.

ANIMA Christi, sanctifica me.	SOUL of Christ, sanctify me.
Corpus Christi, salva me.	Body of Christ, save me.
Sanguis Christi, inebria me.	Blood of Christ, inebriate me.
Aqua lateris Christi, lava me.	Water from the side of Christ, wash me.
Passio Christi, conforta me.	Passion of Christ, strengthen me.
O bone Jesu, exaudi me.	O good Jesus, hear me.
Intra tua vulnera absconde me.	Within thy wounds hide me.
Ne permittas me separari a te.	Never permit me to be separated from thee.
Ab hoste maligno defende me.	From the wicked enemy defend me.
In hora mortis meæ voca me,	At the hour of my death call me,
Et jube me venire ad te;	And bid me come to thee ;
Ut cum Sanctis tuis laudem te,	That with thy Saints I may praise thee,
In sæcula sæculorum. Amen.	For ever and ever. Amen.

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It is a useful practice, when you communicate, to make an intention to gain whatever Indulgences are offered to you on that day by the Church, either on occasion of the Feast itself, or on account of any exercise of devotion you are in the habit of practising.

## HYMN.

Ad quem diu suspiravi,  
 Jesum tandem habeo;  
 Hunc amplector quem optavi,  
 Quem optavi teneo.  
 Omnes meæ exultate  
 Facultates animæ;  
 Exultate, triumphate,  
 Et ingressu plaudite.

Tristis eram et abjectus,  
 Eram sine gaudio,  
 Quia aberat dilectus  
 Quem præ cunctis diligo;  
 Sed ut venit et intravit  
 Animæ tugurium,  
 O quam dulce permeavit  
 Meum cor solatium !

Non sic terras umbris tectas  
 Gratus sol illuminat,  
 Non sic æstibus dejectas  
 Nimbus herbas recreat;  
 Sicut animam languentem  
 Refocillat Dominus,  
 Hanc tristantem et torpentem  
 Novis donat viribus.

Felix dies, felix hora  
 Qua me, Jesu, visitas ;  
 Pulchra nimis et decora  
 Lux ad me qua properas.  
 Qui te tenet habet satis,  
 Quia qui te possidet  
 Uberem felicitatis  
 Veræ fontem obtinet.

## Sacrament of Confirmation.



*When the Apostles had heard that Samaria had received the word of God, they sent unto them Peter and John; who when they were come, prayed for them, that they might receive the Holy Ghost. For he was not, as yet, come upon any of them; but they were only baptised in the Name of the Lord Jesus. Then they laid their hands upon them, and they received the Holy Ghost. (Acts viii. 14, 15, 16, 17.)*

Confirmation is a sacrament, by which the faithful who have already been made children of God by their baptism, receive the Holy Ghost, that they may become strong and perfect Christians, and soldiers of Jesus Christ. It is called Confirmation from its effects: these are a fortifying grace, by which those who are confirmed are strengthened, so that they may not fear to profess the true faith; and a certain dedication or consecration of the soul, as his temple, by the Holy Ghost.

This sacrament stamps upon the soul a mark, which is called a character, that can never be effaced: hence this sacrament can be received but once; and it would be a sacrilege to attempt to receive it a second time; for this reason the faithful are bound to take great care to come to this sacrament duly disposed.

The dispositions which the Christian must bring with him to receive worthily the sacrament of Confirmation, are, first, purity of conscience, at least from all mortal sin, for the Holy Ghost will not come to a soul in which Satan reigns by mortal sin; secondly,

a sincere desire of giving himself up to the Holy Ghost, to follow the influence of divine grace, to be the temple of God for ever, and, by his assistance, answer all the obligations of a soldier of Christ.

## ORDER OF CONFIRMATION.

The Bishop, standing with his face towards those to be confirmed, with his hands joined upon his breast, says:—

<b>SPIRITUS Sanctus</b>	<b>MAY</b> the Holy Ghost
superveniāt in vos, et	come down upon you,
virtus Altissimi cus-	and the power of the
todiāt vos a peccatis.	Most High keep you
	from sin.

**Ry. Amen.**

**Ry. Amen.**

Then making the Sign of the Cross, he says:

**Ÿ. Adjutorium nos-**  
**trum in nomine Do-**  
**mini.**

**Ÿ. Our help is in**  
**the name of the Lord.**

**Ry. Qui fecit cœlum**  
**et terram.**

**Ry. Who hath made**  
**heaven and earth.**

**Ÿ. Domine, exaudi**  
**orationem meam.**

**Ÿ. O Lord, hear my**  
**prayer.**

**Ry. Et clamor meus**  
**ad te veniat.**

**Ry. And let my cry**  
**come unto thee.**

**Ÿ. Dominus vobis-**  
**cum.**

**Ÿ. The Lord be with**  
**you.**

**Ry. Et cum spiritu**  
**tuo.**

**Ry. And with thy**  
**spirit.**

With his hands extended towards those to be confirmed,  
he says:—

**OREMUS.**

**LET US PRAY.**

**OMNIPOTENS sem-**  
**piterne Deus, qui re-**  
**generare dignatus es**

**O ALMIGHTY and**  
**everlasting God, who**  
**hast vouchsafed to re-**

into thy divine hands. Oh, receive it into the bosom of thy mercy. Amen.

A PRAYER BEFORE EXTREME UNCTION.

THOU hast mercifully provided remedies, O Lord, for all our necessities: grant me grace so to make use of them, that my soul may receive all those good effects which thou hast appointed in their institution. I desire to be anointed as thou hast commanded by thine Apostle; grant, I beseech thee, that by this holy unction, and the prayers of the Church, I may partake of that spirit with which Christ suffered on the cross, for thy glory and for the destruction of sin. Give me true patience to support all the pains and inconveniences of my sickness; an inward strength to resist all the temptations of the enemy; that true light, by which I may be conducted through the shadow of death to eternal happiness: and, if my health be expedient for thy glory, let this sacrament be the means to restore it. Behold I approach to it with a firm faith and confidence in thy goodness, that thou wilt not forsake me in this time of my distress, but that thou wilt stand by me by thy grace, and defend me from all evil, and prepare my soul for a happy passage.



## SHORT ACTS BEFORE ANOINTING.

My eyes have seen vanities, but now let them be shut to the world, and open to thee alone, my Jesus: and pardon me all the sins which I have committed by my sense of sight.

My ears have been open to detraction, profaneness, and unprofitable discourses; let me now give ear to thy word, to thy commandments, and thy calls, and pardon me, O Jesus, all the sins which I have committed by my sense of hearing.

I have taken delight in the perfumes of this world, which are nothing but corruption: now let my heart and prayers ascend like incense in thy sight, and pardon me all the sins which I have committed by my sense of smell.

My tongue has in many ways offended both in speaking and tasting, now let its whole business be to cry for mercy; pardon me, dear Jesus, all the sins which I have committed by words, or by any excess in eating or drinking.

My hands have offended in contributing to many follies, injurious to myself and my neighbour: now let them be lifted up to heaven, in testimony of a penitent heart: and pardon me, O Lord, all the sins which

I have committed by the ill use of my hands.

My feet have gone astray in the paths of vanity and sin: now let me walk in the way of thy commandments: and forgive me, O Lord, all the sins which I have committed by my disordered steps.

By this holy anointing and the power of thy grace, O God, forgive all my sins, and convert my heart wholly to thee, that I may cheerfully submit to death, in punishment of my offences, and so enter into thine eternal rest. Amen.

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#### A PRAYER AFTER EXTREME UNCTION.

O MY God, it is by thee that I have been created, redeemed, and sanctified: it is thou who hast preserved me from many dangers, both of soul and body; it is thou who hast nourished me with the adorable sacrament of thy body and blood, and granted me the grace to receive the rites of thy Church, preferably to so many others, who have been carried off by a sudden death, without being favoured with such succours and graces as thou hast bestowed upon me, a most ungrateful sinner. For

these and all other blessings, I return thee most sincere thanks. Oh, that I had the hearts and tongues of all men and angels, how willingly would I employ them all in praising, loving, and glorifying thee. To thee I resign my heart. Into thy hands, O Lord, I commend my spirit. Receive me, O dear Jesus, in thy mercy, into those loving arms, which were extended on the cross, for my redemption, and admit me to the embraces of thine infinite charity. I desire not to be freed from my pains, since thou knowest what is best for me. Suffer me never to murmur, but grant me patience to bear whatever thou wilt, and as long as thou pleasest. Should it be thy will to inflict greater punishments on my weak body and languishing soul than those which I now suffer, my heart is ready, O Lord, to accept them, and to suffer in whatever manner and measure that may be most conformable to thy divine will.

This one grace I most humbly beg of thee, that I may die the death of the just, and be admitted, after the sufferings and tribulations of this transitory and sinful life, into the kingdom of thy glory, there to see and enjoy thee in the company of the blessed for ever. Amen.

THE LAST BLESSING AND PLENARY  
INDULGENCE.

As the hour of death approaches, that awful hour on which so much depends, the pious Christian should fervently prepare to receive the Last Blessing and Plenary Indulgence granted to those who are near their end. The dying Christian should remember well that, in order to receive the benefit of this Plenary Indulgence and Blessing, it is requisite that he concur on his part, by renouncing and detesting all his sins, by accepting with patience and resignation whatever he may have yet to suffer, and by offering up his pains and death, in union with the sufferings and death of his Redeemer in satisfaction for his sins.

During the time the Priest is conferring this solemn blessing, the following Prayer may be repeated.

O MY God, I once more renounce and detest all my sins. Have mercy on me, O God, according to thy great mercy. I cast myself into the arms of thy holy love, and I resign myself to thy blessed will. Receive me, I beseech thee, into the number of thy servants, that I may praise thee for ever. Father, into thy hands I commend my spirit. Lord Jesus, receive my soul. Amen.

THE RECOMMENDATION OF A SOUL THAT IS  
JUST DEPARTING.

Lord have mercy on him (or her).  
*Christ have mercy on him.*  
Lord have mercy on him.  
Holy Mary, *pray for him.*  
All ye holy Angels and Archangels,  
Holy Abel,  
All ye choirs of the Just,  
Holy Abraham,  
St. John the Baptist,  
St. Joseph,  
All ye holy Patriarchs and Prophets,  
St. Peter,  
St. Paul,  
St. Andrew,  
St. John,  
All ye holy Apostles and Evangelists,  
All ye holy Disciples of our Lord,  
All ye holy Innocents,  
St. Stephen,  
St. Lawrence,  
All ye holy Martyrs,  
St. Sylvester,  
St. Gregory,  
St. Augustine,  
All ye holy Bishops and Confessors,  
St. Benedict,  
St. Francis,

*Pray for him (or her).*

All ye holy Monks and Hermits,  
 St. Mary Magdalen,  
 St. Lucy,  
 All ye holy Virgins and Widows,  
 All ye men and women, Saints of God,  
*intercede for him (or her).*  
 Be merciful unto him, *Spare him, O Lord.*  
 Be merciful unto him, *Deliver him, O Lord.*  
 Be merciful unto him,  
 From thy wrath,  
 From the dangers of eternal death,  
 From an evil death,  
 From the pains of hell,  
 From all evil,  
 From the power of the devil,  
 By thy Nativity,  
 By thy Cross and Passion,  
 By thy Death and Burial,  
 By thy glorious Resurrection,  
 By thy admirable Ascension,  
 By the grace of the Holy Ghost, the  
 Comforter,  
 In the day of Judgment,  
 We sinners *beseech thee hear us.*  
 That thou spare him,  
*We beseech thee hear us.*  
 Lord have mercy on him.  
*Christ have mercy on him.*  
 Lord have mercy on him.

*Pray, &c.*

*Deliver him (or her), O Lord.*

Go forth, O Christian soul, from this world, in the name of God the Father Almighty, who created thee; in the name of Jesus Christ, the Son of the living God, who suffered for thee; in the name of the Holy Ghost who sanctified thee; in the name of the Angels and Archangels; in the name of the Thrones and Dominations; in the name of the Principalities and Powers; in the name of the Cherubim and Seraphim; in the name of the Patriarchs and Prophets; in the name of the holy Apostles and Evangelists; in the name of the holy Martyrs and Confessors; in the name of the holy Monks and Hermits; in the name of the holy Virgins and of all the Saints of God: may thy place be this day in peace, and thine abode in holy Sion. Through Christ our Lord. Amen.

O God most merciful, O God most clement, O God, who, according to the multitude of thy mercies, blottest out the sins of penitents, and graciously remittest the guilt of their past offences; mercifully regard this thy servant N., and vouchsafe to hear him, who, in all the sincerity of his heart, begs for the remission of all his sins. Make good, O most merciful

Father, whatever hath been corrupted in him through human frailty, or vitiated through the deceit of the enemy; and associate him, as a member of redemption, to the unity of the body of the Church. Have compassion, O Lord, on his sighs; have compassion on his tears; and admit him who hath no hope but in thy mercy, to the sacrament of thy reconciliation. Through Christ our Lord. Amen.

I recommend thee, dear brother, to the Almighty God, and commit thee to his care, whose creature thou art, that when thou shalt have paid the debt of all mankind by death, thou mayst return to thy Maker, who formed thee out of the dust of the earth. When, therefore, thy soul shall depart from the body, may the resplendent multitude of the Angels meet thee; may the court of the Apostles meet thee; may the triumphant army of the Martyrs, clad in white robes, come out to meet thee; may the glorious company of the illustrious Confessors encompass thee; may the choir of joyful Virgins receive thee; and mayst thou meet with a blessed repose in the bosom of the Patriarchs; may Jesus Christ appear to thee with a mild and cheerful countenance, and



order thee a place amongst those who are to stand before him for ever. Mayst thou never know the horror of darkness, the roaring of flames, or racking torments. May the most wicked enemy, with all his evil spirits, be forced to give way ; may he tremble at thine approach in the company of Angels, and fly away into the vast chaos of eternal night. Let God arise, and let his enemies be scattered ; and let them that hate him flee from before his face : as smoke vanishes, so let them vanish away : as wax melteth before the fire, so let sinners perish at the presence of God ; and let the just feast and rejoice before God. May, then, all the legions of hell be confounded and put to shame ; and may none of the ministers of Satan dare to stop thee in thy way. May Christ, who was crucified for thee, deliver thee from torments. May Christ, who vouchsafed to die for thee, deliver thee from eternal death. May Christ, the Son of the living God, place thee in the ever-verdant gardens of his paradise : and may He, the true Shepherd, acknowledge thee as one of his flock. May he absolve thee from all thy sins, and place thee at his right hand, in the company of his elect. Mayst thou see

thy Redeemer face to face, and standing always in his presence, behold with happy eyes the most clear truth. Mayst thou be placed among the companies of the blessed, and enjoy the sweetness of the contemplation of thy God for ever. *Ry. Amen.*

Receive, O Lord, thy servant into the place of salvation, which he hopeth to obtain through thy mercy. *Ry. Amen.*

Deliver, O Lord, the soul of thy servant from all dangers of hell, and from all pain and tribulation. *Ry. Amen.*

Deliver, O Lord, the soul of thy servant, as thou didst deliver Enoch and Elias from the common death of the world. *Ry. Amen.*

Deliver, O Lord, the soul of thy servant, as thou didst deliver Abraham from the midst of the Chaldeans. *Ry. Amen.*

Deliver, O Lord, the soul of thy servant, as thou didst deliver Job from all his afflictions. *Ry. Amen.*

Deliver, O Lord, the soul of thy servant, as thou didst deliver Isaac from being sacrificed by his father. *Ry. Amen.*

Deliver, O Lord, the soul of thy servant, as thou didst deliver Lot from Sodom and the flames of fire. *Ry. Amen.*

Deliver, O Lord, the soul of thy ser-

vant, as thou didst deliver Moses from the hands of Pharaoh, king of Egypt. *Rz. Amen.*

Deliver, O Lord, the soul of thy servant, as thou didst deliver Daniel from the lions' den. *Rz. Amen.*

Deliver, O Lord, the soul of thy servant, as thou didst deliver the three children from the fiery furnace, and from the hands of an unmerciful king. *Rz. Amen.*

Deliver, O Lord, the soul of thy servant, as thou didst deliver Susanna from her false accusers. *Rz. Amen.*

Deliver, O Lord, the soul of thy servant, as thou didst deliver David from the hands of Saul and Goliah. *Rz. Amen.*

Deliver, O Lord, the soul of thy servant, as thou didst deliver Peter and Paul out of prison. *Rz. Amen.*

And as thou didst deliver that blessed Virgin and Martyr St. Thecla, from most cruel torment, so vouchsafe to deliver the soul of this thy servant, and bring it to the participation of thy heavenly joys. *Amen.*

We commend to thee, O Lord, the soul of thy servant N., and we beseech thee, O Lord Jesus Christ, the Saviour

of the world, not to refuse to admit into the company of thy Patriarchs, a soul for which in thy mercy, thou wast pleased to come down upon earth. Acknowledge him as thy creature, not made by strange gods, but by thee, the only living and true God: for there is no other God besides thee, and none that can equal thy works. Let his soul rejoice in thy presence, and remember not his former iniquities and excesses, the unhappy effects of passion or evil concupiscence; for although he has sinned, yet he has not renounced the Father, Son, and Holy Ghost; but has believed, and has had a zeal for God, and faithfully worshipped Him who made all things.

Remember not, O Lord, we beseech thee, the sins of his youth and his ignorances, but according to thy great mercy, be mindful of him in thy heavenly glory. May the heavens be opened to him, and may the Angels rejoice with him. Receive, O Lord, thy servant into thy kingdom. Let St. Michael, the Archangel of God, who is the chief of the heavenly host, conduct him. Let the holy Angels of God come to meet him, and carry him to the city of the heavenly Jerusalem. May St. Peter, the Apostle to whom God gave

the keys of the kingdom of heaven, receive him. May St. Paul, the Apostle who was a vessel of election, assist him. May St. John, the chosen Apostle of God to whom were revealed the secrets of heaven, intercede for him. May all the holy Apostles, to whom our Lord gave the power of binding and loosing, pray for him. May all the Saints and Elect of God, who in this world have suffered torments for the name of Christ, intercede for him, that being delivered from the bonds of the flesh, he may be admitted to the glory of the kingdom of heaven, by the bounty of our Lord Jesus Christ, who, with the Father and the Holy Ghost, liveth and reigneth for ever and ever. Amen.

O Lord Jesus Christ, who, by the mouth of thy holy Prophet, hast said, I have loved thee with an everlasting love, therefore have I drawn thee to myself taking pity on thee: by that divine love which brought thee down from heaven to suffer all the torments of thy passion for our redemption, we humbly beseech thee to offer to thy eternal Father that same love, in behalf of the soul of this thy servant N., and deliver him from all the sufferings which he has deserved on account of his sins;

and save his soul in this hour of its departure out of his body. Open to him the gates of life, introduce him into thy heavenly paradise, and make him rejoice with thy Saints; that he may live with thee in the bond of eternal love, and be inseparably united to thy Saints and to thee, who, with the Father and the Holy Ghost, livest and reignest God, world without end. Amen.

The soul being departed, the following is to be said :

COME to his assistance all ye Saints of God: meet him all ye Angels of God; receive his soul and present it now before its Lord.

May Jesus Christ receive thee, and the Angels conduct thee to thy place of rest. May the Angels of God receive his soul, and present it now before its Lord.

Ÿ. Eternal rest give to him, O Lord: and let perpetual light shine upon him.

Rz. May the Angels of God present him now before his Lord.

Ÿ. Lord have mercy on him.

Rz. Christ have mercy on him.

Ÿ. Lord have mercy on him.

Our Father, &c.

- Ÿ. And lead us not into temptation.  
Rz. But deliver us from evil. Amen.  
Ÿ. Eternal rest give to him, O Lord.  
Rz. And let perpetual light shine upon him.  
Ÿ. From the gates of hell,  
Rz. Deliver his soul, O Lord.  
Ÿ. May he rest in peace.  
Rz. Amen.  
Ÿ. O Lord, hear my prayer.  
Rz. And let my cry come to thee.

## LET US PRAY.

To thee, O Lord, we recommend the soul of thy servant N., that being dead to this world he may live to thee; and whatever sins he has committed in this life through human frailty, do thou in thy most merciful goodness, pardon. Through our Lord Jesus Christ. Amen.

Then may be added the following Prayer for those who are present.

GRANT, O God, that while we lament the departure of this thy servant, we may always remember that we are most certainly to follow him. Give us grace to prepare for that last hour by a good life, that we may not be surprised by a sudden and unpro-

℣. Requiescat in  
pace.

Rz. Amen.

℣. Domine, exaudi  
orationem meam.

Rz. Et clamor meus  
ad te veniat.

℣. Dominus vobis-  
cum.

Rz. Et cum spiritu  
tuo.

℣. May he rest in  
peace.

Rz. Amen.

℣. O Lord, hear my  
prayer.

Rz. And let my cry  
come unto thee.

℣. The Lord be  
with you.

Rz. And with thy  
spirit.

#### OREMUS.

ABSOLVE, quæsu-  
mus Domine, animam  
famuli tui N. ab omni  
vinculo delictorum, ut  
in resurrectionis gloria,  
inter Sanctos et electos  
tuos resuscitatus re-  
spiret.

Rz. Amen.

#### LET US PRAY.

ABSOLVE, we be-  
seech thee, O Lord,  
the soul of thy servant  
N. from all the bonds  
of his sins, that, rising  
again in the glory of  
the resurrection, he  
may enjoy repose  
among thy Saints and  
elect.

Rz. Amen.

[Then Mass is celebrated, at the end of which the Priest,  
placing himself at the feet of the deceased, opposite  
the processional Cross, proceeds to say the Prayer, *Non  
intres in iudicium* (Enter not into judgment), as  
follows] :—

If Mass is not celebrated, he proceeds at once as follows :

Non intres in iudi-  
cium cum servo tuo,  
Domine, quia nullus  
apud te justificabitur  
homo, nisi per te om-  
nium peccatorum ei

ENTER not into judg-  
ment with thy servant,  
O Lord, for in thy  
sight shall no man  
be justified, unless  
through thee the remis-



tribuat remissio. Non ergo eum, quæsumus, tua judicialis sententia premat, quem tibi vera supplicatio fidei Christianæ commendat : sed gratiâ tuâ illi succurrente, mereatur evadere iudicium ultionis, qui dum viveret, insignitus est signaculo Sanctæ Trinitatis : qui vivis et regnas in sæcula sæculorum.

*Ry. Amen.*

sion of all his sins be granted unto him. Let not, therefore, we beseech thee, the sentence of thy judgment weigh upon him, whom the true supplication of Christian faith doth commend unto thee ; but by the succour of thy grace, may he merit to escape the judgment of vengeance, who, while he lived, was marked with the seal of the Holy Trinity : who livest and reignest for ever and ever.

*Ry. Amen.*

Then, a Chorister beginning, the Clergy standing round chant the following Response :—

*Ry. Libera me, Domine, de morte æterna, in die illa tremenda : \* Quando cœli movendi sunt et terra : † Dum veneris judicare sæculum per ignem.*

*Ÿ. Tremens factus sum ego, et timeo, dum discussio venerit, atque ventura ira : Quando, &c.*

*Ry. Deliver me, O Lord, from eternal death, in that tremendous day : When the heavens shall be moved, and the earth : When thou shalt come to judge the world by fire.*

*Ÿ. I am in fear and trembling, until the trial cometh, and the wrath to come : When, &c.*

Benediction of the Grave, if it has not previously been blessed.

OREMUS.

LET US PRAY.

DEUS, cujus miseratione animæ fidelium requiescunt, hunc tumulum benedicere ✠ dignare, eique Angelum tuum sanctum deputa custodem : et quorum quarumque corpora hic sepeliuntur, animas eorum ab omnibus absolve vinculis delictorum ; ut in te semper, cum Sanctis tuis, sine fine lætentur. Per Christum Dominum nostrum.

O GOD, by whose compassion the souls of the faithful find rest, vouchsafe to bless ✠ this grave, and assign thereto thy holy Angel for a guard ; and absolve from all the bonds of sin the souls of those whose bodies are here buried, that with thy Saints they may ever rejoice in thee for all eternity. Through Christ our Lord.

Rz. Amen.

Rz. Amen.

The Prayer being said, the Priest sprinkles the grave with holy water, and afterwards incenses the coffin and the grave. Then he intones the Antiphon :

*Ant.* Ego sum.

*Ant.* I am.

And the *Benedictus* (see after Benediction of the Blessed Sacrament) is then sung.

*Ant.* Ego sum resurrectio et vita, qui credit in me etiam si mortuus fuerit, vivet, et omnis qui vivit, et credit in me, non morietur in æternum.

*Ant.* I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live, and every one that liveth, and believeth in me, shall not die for ever.

Then the Priest says :

Kyrie eleison.	Lord have mercy on us.
<i>Christe eleison.</i>	<i>Christ have mercy on us.</i>
Kyrie eleison.	Lord have mercy on us.
Pater noster.	Our Father, &c.

In the meantime, standing in his place, he sprinkles the corpse.

Ÿ. Et ne nos inducas in tentationem. Ÿ. And lead us not into temptation.

Rz. Sed libera nos a malo. Rz. But deliver us from evil.

Ÿ. A porta inferi. Ÿ. From the gate of hell (*as in p. 331.*)  
(pag. 331.)

OREMUS.

LET US PRAY.

FAC, quæsumus, Domine, hanc cum servo tuo defuncto (*vel* famula tua defuncta) misericordiam, ut factorum suorum in pœnis non recipiat vicem, qui (*vel* quæ) tuam in votis tenuit voluntatem; ut sicut hic eum (*vel* eam) vera fides junxit fidelium turmis, ita illic eum (*vel* eam) tua miseratio societ Angelicis Choris. Per Christum Dominum nostrum.

GRANT, O Lord, we beseech thee, this mercy unto thy servant deceased, that, having in intention kept thy will, he may not suffer in requital of his deeds: but that, as here a true faith joined him unto the company of the faithful, so there thy compassion may associate him with the Choir of Angels. Through Christ our Lord.

Rz. Amen.

Rz. Amen.

Ÿ. Requiem æternam dona ei Domine. Ÿ. Eternal rest give unto him, O Lord.

Ry. Et lux perpetua  
luceat ei.

Ÿ. Requiescat in  
pace.

Ry. Amen.

Ÿ. Anima ejus, et  
animæ omnium fidel-  
ium defunctorum per  
misericordiam Dei re-  
quiescant in pace.

Ry. Amen.

Ry. And may perpe-  
tual light shine upon  
him.

Ÿ. May he rest in  
peace.

Ry. Amen.

Ÿ. May his soul, and  
the souls of the faith-  
ful departed, through  
the mercy of God, rest  
in peace.

Ry. Amen.

On returning from the burial is recited the Antiphon *Si iniquitates observaveris* with the Psalm *De profundis*; after which the Antiphon *Si iniquitates* is repeated.

### Prayers for the Dead.

#### A PRAYER FOR THE FAITHFUL DEPARTED.

O God, the Creator and Redeemer of all the faithful, grant to the souls of thy servants departed, the remission of all their sins, that through pious supplications, they may obtain the pardon which they have always desired. Who livest and reignest with God the Father, in the unity of the Holy Ghost, world without end. Amen.

ON THE DAY OF A PERSON'S DECEASE OR  
BURIAL.

O God, whose property is always to have mercy and to spare, we humbly beseech thee for the soul of thy servant *N.*, which thou hast this day commanded to depart out of this world, that thou wouldst not deliver it into the hands of the enemy, nor forget it unto the end, but wouldst command it to be received by thy holy Angels, and conducted to Paradise, its true country; that, as in thee it hath hoped and believed, it may not suffer the pains of hell, but may take possession of eternal joys. Through Christ our Lord. Amen.

ON THE ANNIVERSARY OF A PERSON'S  
BURIAL.

O God, the Lord of mercy and pardon, grant to the soul of thy servant *N.*, the anniversary of whose burial we commemorate, a place of refreshment, a happy rest, and the brightness of light. Through Christ our Lord. Amen.

## FOR ONE LATELY DECEASED.

ABSOLVE, we beseech thee, O Lord, the soul of thy servant *N.* from every bond of sin, that, being raised in the glory of

## Devotions to the Immaculate Heart of Mary.

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### Act of Consecration to the Immaculate Heart of Mary.

O HOLY Mother of God (page 192.)

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Titany of the Immaculate Heart of Mary.

LORD have mercy on us.

*Christ have mercy on us.*

LORD have mercy on us.

Christ hear us.

*Christ graciously hear us.*

God the Father of heaven, *have mercy on us.*

God the Son, Redeemer of the world, *have  
mercy on us.*

God the Holy Ghost, *have mercy on us.*

Holy Trinity one God, *have mercy on us.*

Heart of Mary,

Heart of Mary, according to the Heart  
of Jesus,

Heart of Mary, united to that of Jesus,

Heart of Mary, organ of the Holy Ghost,

Heart of Mary, sanctuary of the Divinity,

Heart of Mary, tabernacle of God Incar-  
nate,

} *Pray for us.*

Heart of Mary, always exempt from sin,	} <i>Pray for us.</i>
Heart of Mary, full of grace,	
Heart of Mary, blessed amongst all	
hearts,	
Heart of Mary, throne of glory,	
Heart of Mary, abyss of humility,	
Heart of Mary, holocaust of divine love,	
Heart of Mary, nailed to the cross of	
Jesus,	
Heart of Mary, comfort of the afflicted,	
Heart of Mary, refuge of sinners,	
Heart of Mary, hope of the agonizing,	
Heart of Mary, seat of mercy,	

Lamb of God, who takest away the sins  
of the world, *spare us, O Lord.*

Lamb of God, who takest away the sins  
of the world, *graciously hear us, O Lord.*

Lamb of God, who takest away the sins  
of the world, *have mercy on us.*

*V.* Pray for us, O holy Mother of God.

*R.* That we may be made worthy of the  
promises of Christ.

#### LET US PRAY.

O ALMIGHTY and eternal God, who, in  
the heart of the Blessed Virgin Mary, didst  
prepare a fitting dwelling-place for thy Son,  
grant mercifully, that we who devoutly

commemorate this most pure heart, may live in accordance with its desires: Through Christ our Lord. Amen.

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### Confraternity of the Holy and Immaculate Heart of Mary.

THE Arch-Confraternity was founded at Paris, in the Church of Notre Dame des Victoires, December 3rd, 1836, and approved of by Pope Gregory XVI. on the 24th April, 1838, with the privilege of aggregating to itself other like Confraternities.

The principal end of this Confraternity is to pray for the conversion of sinners; and the extraordinary conversions which have been wrought by means of it, are a clear proof how pleasing this institution is to Almighty God.

#### PRAYERS

*To be recited daily by the Associates, in order to attain the ends of the Confraternity.*

To thee, O my God, I offer up, through the Holy and Immaculate Heart of the ever Blessed Virgin Mary, all my thoughts, words, and actions, more particularly every exercise of devotion performed for the conversion of all who are unhappily engaged in sin or error; and for the sanctification of those who are members of this pious Association,



Holy Mary, Refuge of Sinners, pray for us.

O Mary, conceived without sin, pray for us who have recourse to thee.

Hail Mary, &c.

The Associates are recommended: (1°) To communicate once a month. (2°) To recite the Beads once a week. (3°) To wear, as a badge, the medal of the Immaculate Conception, commonly called the "Miraculous Medal." (4°) To say often the Memorare (page 19.)

#### PLENARY INDULGENCES

*Granted to the Associates on the usual conditions of Confession, Communion and Prayer for the Pope's intentions.*

(1°) On the day of their admission. (2°) On the anniversary of their Baptism. (3°) On two days every month at the choice of each one: (applicable to the Souls in Purgatory.) (4°) At the hour of their death. (5°) On the Sunday before Septuagesima, the principal solemnity of the Arch-Confraternity. (6°) On the Feast of our Lord's Circumcision (Jan. 1). (7°) On the Feasts of our Blessed Lady's Purification, Annunciation, Dolours, Assumption, Nativity, and Immaculate Conception. (8°) On the Feast of St. Paul's Conversion (Jan. 25). (9°) On that of St. Mary Magdalen (July 22). (10°) Also on the Feast of St. Joseph (March 19); on that of St. John Baptist (June 24); and on that of St. John the Evangelist (Dec. 27.)

## Occasional Devotions.

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### The Devotions of the Quarant Ore ;

OR, FORTY HOURS' PRAYER.

THIS devotion continues for forty hours, in memory of the forty hours during which the body of our Lord remained in the sepulchre. It was begun at Milan in 1534, and was introduced into Rome, by St. Philip Neri in 1548, and sanctioned by Pope Clement VIII., who issued a solemn Bull respecting it, November 25th, 1592.

To promote this devotion, Pope Clement XIII. granted a Plenary Indulgence to all those who, confessing their sins and receiving the Holy Communion, should visit any church or chapel where this devotion was being performed.

To gain this Indulgence it is required:—(1°) To visit the Blessed Sacrament once each day during the three days of exposition; and (2°) to receive the Holy Communion on one of the three days; but not necessarily in the same church or chapel in which the Blessed Sacrament is exposed.

Pope Paul V. also granted an Indulgence of ten years and ten quarantines for every visit made to the Blessed Sacrament thus exposed.

These Indulgences are applicable to the Souls in Purgatory.

The forms of Prayers used in this devotion are, the Litany of the Saints, Collects, &c.,

to which may be added the Litany of the Blessed Virgin, the Psalm Miserere, and the Te Deum.

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*A Devotion in Honour of the Sacred Heart  
of Jesus,*

*In Reparation for the Injuries offered to the  
Blessed Sacrament.*

A HYMN.

To Jesus' heart all burning  
With fervent love for men,  
My heart with fondest yearning  
Shall raise its joyful strain.

CHORUS.

While ages course along,  
Blest be, with loudest song,  
The Sacred Heart of Jesus  
By every heart and tongue.

O Heart for sinners riven,  
By sheer excess of love ;  
The spear through thee was driven,  
'Twas sin of mine that drove.

O heart for me on fire  
With love no tongue can speak,  
My yet untold desire  
God gives me for thy sake.

Too true, I have forsaken  
Thy flock by wilful sin,  
Yet, now let me be taken  
Back to thy fold again.

As thou art meek and lowly,  
And ever pure of heart,  
So may my heart be wholly  
Of thine the counterpart.

Away with earthly passion,  
Away with glittering pelf,  
In my heart's consecration  
I yield thee all myself.

Would that to me were given  
The pinions of the dove,  
I'd speed athwart the heaven,  
My Jesus' love to prove.

Within the cleft I'll cower  
Of Jesus' wounded side,  
In sunshine or in shower,  
Securely there I'll hide.

When life away is flying,  
And earth's false glare is done,  
Still Sacred Heart in dying  
I'll say, I'm all thine own.

*Priest.* In the name of the Father, and  
of the Son, and of the Holy Ghost. Amen.

Our Father. Hail Mary. I believe.

#### FIRST SORROW.

*Priest.* The first sorrow of the Sacred  
Heart of Jesus—the sorrow that is felt

at the first sacrilegious Communion ever made.

To be sung three times.

*Priest.* Adoremus in æternum

*R.* Sanctissimum Sacramentum.

*Priest.* Let us consider in the first sorrow of the Sacred Heart of Jesus, the first sacrilegious Communion ever made.

Here the Priest may briefly speak on the subject of the first sacrilegious Communion ever made.

The Priest will then say,

O SACRED banquet, wherein Christ is made our food: wherein the remembrance of his Passion is renewed, the soul is filled with grace, and there is given us the pledge of future glory.

Blessed be Jesus in the most Holy Sacrament of the Altar.

*R.* Blessed be Jesus in the most Holy Sacrament of the Altar.

*Priest.* Blessed be the Sacred Heart of Jesus.

*R.* Blessed be the Sacred Heart of Jesus.

*Priest.* Blessed be the Immaculate Heart of Mary.

*Ry.* Blessed be the Immaculate Heart of Mary.

*Priest.* O Sacred Heart of Jesus, I implore.

*Ry.* That I may love thee ever more and more.

*Priest and Ry.* Our Father. Hail Mary. Glory, &c.

(Sing to the air of the Stabat Mater :)

Heart of Jesus, Joy of Heaven,  
Refuge of mankind forgiven,  
Grant us to atone thy wrongs.

#### SECOND SORROW.

*Priest.* The second sorrow of the Sacred Heart of Jesus—the sorrow that it feels at the injuries done to the Blessed Sacrament by Unbelievers.

To be sung three times.

*Priest.* Adoremus in æternum

*Ry.* Sanctissimum Sacramentum.

*Priest.* Let us consider in the second sorrow of the Sacred Heart of Jesus the injuries done to the Blessed Sacrament by Unbelievers.

To be sung.

Heart of Jesus, Joy of Heaven,  
Refuge of mankind forgiven,  
Grant us to atone thy wrongs.

*Priest.* O sacred banquet, &c. (page 369.)

THIRD SORROW.

*Priest.* The third sorrow of the Sacred Heart of Jesus—the sorrow that it feels at the injuries done to the Blessed Sacrament by Heretics.

To be sung three times.

*Priest.* Adoremus in æternum

Ry. Sanctissimum Sacramentum.

*Priest.* Let us consider in the third sorrow of the Sacred Heart of Jesus the injuries done to the Blessed Sacrament by Heretics.

To be sung.

Heart of Jesus, Joy of Heaven,  
Refuge of mankind forgiven,  
Grant us to atone thy wrongs.

*Priest.* O sacred banquet, &c. (page 369.)

FOURTH SORROW.

*Priest.* The fourth sorrow of the Sacred Heart of Jesus—the sacrilegious Communions of bad Catholics.

To be sung three times.

*Priest.* Adoremus in æternum

Ry. Sanctissimum Sacramentum.

*Priest.* Let us consider in the fourth sorrow of the Sacred Heart of Jesus the

sacrilegious Communions of bad Catholics.

*Priest.* O Sacred banquet, &c. (page 369.)

To be sung.

Heart of Jesus, Joy of Heaven,  
Refuge of mankind forgiven,  
Grant us to atone thy wrongs.

FIFTH SORROW.

*Priest.* The fifth sorrow of the Sacred Heart of Jesus—the injuries done to the Blessed Sacrament by the neglect of tepid Catholics.

To be sung three times.

*Priest.* Adoremus in æternum  
Ry. Sanctissimum Sacramentum.

*Priest.* Let us consider in the fifth sorrow of the Sacred Heart of Jesus the injuries done to the Blessed Sacrament by the neglect of tepid Catholics.

*Priest.* O Sacred banquet, &c. (page 369.)

To be sung.

Heart of Jesus, Joy of Heaven,  
Refuge of mankind forgiven,  
Grant us to atone thy wrongs.

*Ant.* I looked for one that would grieve together with me but there was none: and



for one that would comfort me and I found none.

℣. I am come to cast fire on the earth :

℞. And what will I, but that it be kindled?

℣. The Lord be with you.

℞. And with thy spirit.

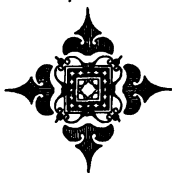
LET US PRAY.

GRANT we beseech thee Almighty God, that we, who while we glory in the most holy Heart of thy beloved Son, call to mind the choicest gifts of his love, may rejoice alike in their effects and in their reward: Through the same Christ our Lord.

℞. Amen.

*Priest.* May the souls of the faithful, through the mercy of God, rest in peace.

℞. Amen.



## *The Way of the Cross.*

Those who perform devoutly the "Way of the Cross" may gain all the Indulgences granted to the faithful who visit in person the sacred places in Jerusalem.

CONDITIONS.—1. To go from one station to another as far as the number of persons engaged in the devotion and space will admit. 2. To meditate, according to their abilities, on the Passion. A.

*The Priests and Acolyths, kneeling before the altar, say as follows :*

O JESUS, our adorable Saviour, behold us prostrate at thy feet, imploring thy mercy for ourselves, and for the souls of all the faithful departed. Vouchsafe to apply to us the infinite merits of thy passion, on which we are now about to meditate. Grant that while we trace this path of sighs and tears, our hearts may be so touched with contrition and repentance, that we may be ready to embrace with joy, all the crosses and sufferings and humiliations of this our life and pilgrimage.

Ÿ. Domine, labia mea aperies.

Ÿ. Thou shalt open my lips, O Lord.

Ry. Et os meum annuntiabit laudem tuam.

Ry. And my mouth shall declare thy praise.

Ÿ. Deus, in adiutorium meum intende.

Ÿ. O God, come to my assistance.

Ry. Domine, ad adjuvandum me festina.

Ry. O Lord, make haste to help me.

Ÿ. Gloria Patri, &c.

Ÿ. Glory be, &c.

Ry. Sicut erat, &c.

Ry. As it was, &c.

*Then, moving in procession to the First Station, the following V. and R. are said or sung :*

V. Adoramus te, Christe, et benedici- mus tibi.	V. We adore thee, O Christ, and we bless thee.
---	--

R. Quia per sanc- tam Crucem tuam re- demisti mundum.	R. Because by thy holy Cross thou hast redeemed the world.
---	--

*This V. and R. are repeated before each Station.*

### *First Station.*

JESUS CHRIST CONDEMNED TO DEATH.

*The Priest reads :*

LEAVING the house of Caiphas, where he had been blasphemed, and the house of Herod, where he had been mocked, Jesus is dragged before Pilate, his back torn with scourges, his head crowned with thorns : and He, who on the last day will judge the living and the dead, is himself condemned to a disgraceful death.

### PRAYER.

It was for us that thou didst suffer, O dear Jesus; it was for our sins thou wast condemned to die. Oh, grant that we may detest them from the bottom of our hearts, and by this repentance obtain thy mercy and pardon.

### AN ACT OF CONTRITION.

O GOD, we love thee with our whole hearts, and above all things, and are heartily sorry that we have offended thee. May we never

offend thee any more. Oh, may we love thee without ceasing, and make it our delight to do in all things thy most holy will.

Pater, &c. Ave, &c. Our Father, &c.

Hail Mary, &c.

Gloria Patri, &c.

Glory be to the Father, &c.

Ÿ. Miserere nostri, Domine.

Ÿ. Lord have mercy on us.

Ry. Miserere nostri.

Ry. Have mercy on us.

Ÿ. Fidelium animæ, per misericordiam Dei, requiescant in pace.

Ÿ. May the souls of the faithful, through the mercy of God, rest in peace.

Ry. Amen.

Ry. Amen.

*This Act of Contrition is repeated after each Station.*

*While passing from one Station to another, a verse of the Stabat Mater is sung or said. (See after the last Station.)*

### Second Station.

#### JESUS RECEIVES THE CROSS.

Ÿ. Adoramus te, &c.

Ÿ. We adore thee, &c.

Ry. Quia, &c.

Ry. Because, &c.

*Priest.*

A HEAVY cross is laid upon the bruised shoulders of Jesus. He receives it with meekness, nay, with a secret joy, for it is the instrument with which he is to redeem the world.

## PRAYER.

O JESUS ! grant us, by virtue of thy cross, to embrace with meekness and cheerful submission the difficulties of our state, and to be ever ready to take up our cross and follow thee.

Act of Contrition, &c. (page 375.)

Pater, Ave, &c., as before.

## Third Station.

JESUS FALLS THE FIRST TIME UNDER THE  
WEIGHT OF THE CROSS.

Ÿ. Adoramus te, &c.      Ÿ. We adore thee,  
&c.

Rz. Quia, &c.      Rz. Because, &c.

*Priest.*

BOWED down under the weight of the cross, Jesus slowly sets forth on the way to Calvary, amidst the mockeries and insults of the crowd. His agony in the garden has exhausted his body ; he is sore with blows and wounds ; his strength fails him ; he falls to the ground under the cross.

## PRAYER.

O JESUS ! who for our sins didst bear the heavy burden of the cross, and didst fall under its weight, may the thought of thy sufferings make us watchful over ourselves, and save us from any grievous sin.

Act of Contrition, &c. (page 375.)

Pater, Ave, &c., as before.

Ὡ. Adoramuste, &c.      Ὡ. We adore thee,  
 &c.  
 Ῥ. Quia, &c.      Ῥ. Because, &c.

*Priest.*

As the strength of Jesus fails, and he is unable to proceed, the executioners seize and compel Simon of Cyrene to carry his Cross. The virtue of that cross changed his heart, and from a compulsory task it became a privilege and a joy.

## PRAYER.

O LORD Jesus ! may it be our privilege also to bear thy cross ; may we glory in nothing else ; by it may the world be crucified unto us, and we unto the world ; may we never shrink from sufferings, but rather rejoice to be counted worthy to suffer for thy name's sake.

Act of Contrition, &c. (page 375.)

Pater, Ave, &c., as before.

*Sixth Station.*

THE FACE OF JESUS IS WIPED BY VERONICA.

℣. Adoramuste, &c.	℣. We adore thee,
	&c.
R̃. Quia, &c.	R̃. Because, &c.

*Priest.*

As Jesus proceeds on the way, covered with the sweat of death, a woman, moved with compassion, makes her way through the crowd, and wipes his face with a handkerchief. As a reward for her piety, the impression of his sacred countenance is miraculously imprinted upon the handkerchief.

## PRAYER.

O JESUS! may the contemplation of thy sufferings move us with the deepest compassion, make us detest our sins, and kindle in our hearts more fervent love of thee. So assist us by thy grace, that we may never fall again into sin.

Act of Contrition, &c. (page 375.)

Pater, Ave, &c., as before.

*Seventh Station.*

JESUS FALLS A SECOND TIME.

V. Adoramuste, &c.      V. We adore thee,  
&c.

Ry. Quia, &c.      Ry. Because, &c.

*Priest.*

THE pain of his wound, and the loss of blood increasing at every step of his way, again his strength fails him, and Jesus falls to the ground a second time.

## PRAYER.

O JESUS! falling again under the burden of our sins, and of thy sufferings for them, how often have we grieved thee by our repeated infidelities! Oh, may we rather die than ever offend thee again!

Act of Contrition, &c. (page 375.)

Pater, Ave, &c., as before.





**Twelfth Station.**

JESUS DIES UPON THE CROSS.

*V.* Adoramuste, &c.      *V.* We adore thee,  
&c.

*R.* Quia per, &c.      *R.* Because, &c.

*Priest.*

FOR three hours has Jesus hung upon his cross ; his blood has run in streams down his body, and bedewed the ground ; and, in the midst of excruciating sufferings, he has pardoned his murderers, promised the bliss of Paradise to the good thief, and committed his blessed Mother and beloved Disciple to each other's care. All is now consummated ; and meekly bowing down his head, he gives up the ghost.

PRAYER.

O JESUS ! we devoutly embrace that honoured cross where thou didst love us even unto death. In that death we place all our confidence. Henceforth let us live only for thee ; and in dying for thee, let us die loving thee, and in thy sacred arms.

Act of Contrition, &c. (page 375.)

Pater, Ave, &c., as before.

**Thirteenth Station.**

JESUS IS LAID IN THE ARMS OF HIS SACRED MOTHER.

*V.* Adoramuste, &c.      *V.* We adore thee,  
&c.

*R.* Quia, &c.      *R.* Because, &c.

*Priest.*

THE multitude have left the heights of Calvary, and none remain save the beloved disciple and the holy women, who, at the foot of the cross, are striving to stem the grief of Christ's inconsolable Mother. Joseph of Arimathea and Nicodemus take down the body of her divine Son from the cross, and deposit it in her arms.

## PRAYER.

O THOU, whose grief was boundless as an ocean that hath no limits, Mary, Mother of God, give us a share in thy most holy sorrow for the sufferings of thy Son, and have compassion on our infirmities. Accept us as thy children with the beloved disciple. Shew thyself a mother unto us; and may He, through thee, receive our prayer, who for us vouchsafed to be thy Son.

Act of Contrition, &c. (page 375.)

Pater, Ave, &c., as before.

*Fourteenth Station.*

JESUS IS LAID IN THE SEPULCHRE.

V. Adoramuste, &c.      V. We adore thee,  
&c.

R. Quia per, &c.      R. Because, &c.

*Priest.*

THE body of her dearly beloved Son is taken from his Mother, and laid by the disciples in the tomb. The tomb is closed, and there the lifeless body remains until the hour of its glorious resurrection.

## PRAYER.

WE, too, O God, will descend into the grave whenever it shall please thee, as it shall please thee, and wheresoever it shall please thee. Let thy just decrees be fulfilled; let our sinful bodies return to their parent dust; but do thou, in thy great mercy, receive our immortal souls, and when our bodies have risen again, place them likewise in thy kingdom, that we may love and bless thee for ever and ever. Amen.

Act of Contrition, &c. (page 375.)

Pater, Ave, &c., as before.

*The Benediction is then given, after which the following Antiphon and Prayer are sung.*

*Ant.* Christus factus est pro nobis obediens usque ad mortem, mortem autem crucis.

*Ant.* Christ was made for us obedient unto death, even the death of the cross.

## OREMUS.

RESPICE, quæsumus, Domine, super hanc familiam tuam, pro qua Dominus noster Jesus Christus non dubitavit manibus tradi nocentium, et crucis subire tormentum. Qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum.

## LET US PRAY.

LOOK down, O Lord, we beseech thee, upon this thy family, for which our Lord Jesus Christ did not refuse to be delivered into the hands of wicked men, and to endure the torments of the cross. Who liveth and reigneth with thee in the unity of the Holy Ghost, God for ever and ever.

Ry. Amen.

Ry. Amen.

*When the Benediction is given with the Cross of the Passion, the following order is to be observed.*

*Benediction with the Cross of the Passion.*

*Cantor.* Jube, Domine, benedicere.

*Priest.* Benedicat vos Dominus noster Jesus Christus, qui pro nobis flagellatus est, crucem portavit, et fuit crucifixus.

*Ry.* Amen.

*Cantor.* Grant us, O Lord, a blessing.

*Priest.* May our Lord Jesus Christ bless us, who for us was scourged, loaded with his cross, and crucified.

*Ry.* Amen.

**Stabat Mater.**

(100 days Indulgence for each devout recital. A.)

STABAT Mater dolorosa,  
Juxta crucem lacrymosa,  
Dum pendebat Filius.

Cujus animam gementem,  
Contristatam, et dolentem  
Pertransivit gladius.

O quam tristis et afflicta  
Fuit illa benedicta  
Mater Unigeniti !

At the Cross her station keeping,  
Stood the mournful Mother weeping  
Close to Jesus to the last.

Through her heart, his sorrow sharing,  
All his bitter anguish bearing,  
Now at length the sword had pass'd.

Oh, how sad and sore distress'd  
Was that Mother highly blest  
Of the sole-begotten One!

Quæ mœrebat, et do-	Christ above in tor-
lebat,	ment hangs;
Et tremebat, cum vide-	She beneath beholds
bat,	the pangs
Nati pœnas inclyti.	Of her dying glori-
	ous Son.

Quis est homo qui non	Is there one who would
fleret,	not weep,
Christi Matrem si vi-	Whelm'd in miseries so
deret	deep
In tanto supplicio ?	Christ's dear Mother
	to behold ?

Quis non posset con-	Can the human heart
tristari,	refrain
Piam Matrem contem-	From partaking in her
plari,	pain,
Dolentem cum Filio ?	In that Mother's
	pain untold ?

Pro peccatis suæ gentis	Bruis'd, derided, curs'd,
	defil'd,
Vidit Jesum in tor-	She beheld her tender
mentis,	child
Et flagellis subdi-	All with bloody
tum.	scourges rent.

Vidit suum dulcem	For the sins of his own
Natum,	nation,
Moriendo, desolatum,	Saw him hang in deso-
	lation,
Dum emisit spiri-	Till his spirit forth
tum,	he sent,

Eia Mater, fons amoris, O thou Mother, fount  
of love !

Me sentire vim doloris Touch my spirit from  
above,

Fac, ut tecum lu- Make my heart with  
geam : thine accord :

Fac ut ardeat cor Make me feel as thou  
meum, hast felt,

In amando Christum Make my soul to glow  
Deum, and melt

Ut sibi complaceam. With the love of  
Christ my Lord.

Sancta Mater, istud Holy Mother ! pierce  
agas, me through,

Crucifixi fige plagas In my heart each wound  
renew

Cordi meo valide. Of my Saviour cru-  
cified :

Tui Nati vulnerati, Let me share with thee  
his pain,

Tam dignati pro me Who for all my sins  
pati, was slain,

Pœnas mecum di- Who for me in tor-  
vide. ments died.

Fac me tecum pie flere Let me mingle tears  
with thee,

Crucifixo condolere, Mourning Him who  
mourn'd for me,

Donec ego vixero. All the days that I  
may live :

Juxta crucem tecum	By the Cross with thee
stare,	to stay,
Et me tibi sociare	There with thee to
	weep and pray,
In planctu desidero.	Is all I ask of thee
	to give.

Virgo virginum præ-	Virgin of all virgins
clara,	best!
Mihi jam non sis	Listen to my fond re-
amara,	quest:
Fac me tecum plan-	Let me share thy
gere.	grief divine;

Fac ut portem Christi	Let me, to my latest
mortem,	breath,
Passionis fac consor-	In my body bear the
tem,	death
Et plagas recolere.	Of that dying Son
	of thine.

Fac me plagis vulne-	Wounded with his
rari,	every wound,
Fac me cruce inebriari.	Steep my soul till it
	hath swoon'd
Et cruore Filii.	In his very blood
	away:

Flammis ne urar suc-	Be to me, O Virgin,
census,	nigh,
Per te, Virgo, sim	Lest in flames I burn
defensus,	and die,
In die judicii.	In his awful judg-
	ment day.



Christe, cum sit hinc	Christ, when thou shalt
exire,	call me hence
Da per Matrem me	Be thy Mother my
venire.	defence,
Ad palmam vic-	Be thy cross my vic-
torisæ.	tory:

Quando corpus mo-	While my body here
rietur,	decays,
Fac ut animæ donetur	May my soul thy good-
	ness praise,
Paradisi gloria.	Safe in Paradise with
Amen.	thee. Amen.

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### Month of May.

It is a well-known devotion, to consecrate to the most holy Mary the month of May, as the month most beautiful and full of bloom in the whole year.

Pope Pius VII., in order to animate all Christian people to the practice of a devotion so tender and agreeable to the most blessed Virgin, and calculated to be of such great spiritual benefit to themselves, granted, by a Rescript of March 21, 1815, (kept in the *Segretaria* of his Eminence the Cardinal-Vicar,) to all the faithful of the Catholic world, who either in public or in private, should, during this month, honour the Blessed Virgin with some special homage or devout prayers.

## 392 DEVOTIONS OF THE TEN SUNDAYS IN

1°. The Indulgence of 100 days for each day.

2°. The Plenary Indulgence once in this month; to be gained on that day when, having confessed and communicated, they shall pray to God for the Holy Church, &c.

These Indulgences were confirmed for ever by the same holy Pontiff, June 18, 1822.

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### *Devotions of the Ten Sundays in honour of St. Ignatius of Loyola.*

GRACIOUSLY yielding to the humble prayer of F. Lawrence Ricci, General of the Society of Jesus, our most Holy Father, Pope Clement XIII., granted to all the faithful of both sexes, who, being truly sorry for their sins, and having confessed them, and received holy Communion, shall by fervent meditation, prayer, or other exercises of Catholic piety, sanctify the ten consecutive Sundays before the Feast of St. Ignatius, or any other ten Sundays of the year, in honour of the same Saint and for the glory of God, and shall devoutly visit a Church of the Society of Jesus, a Plenary Indulgence on each of the said Sundays. And his Holiness wished this said grant to remain in force for all future times.

Given at Rome by the Secretary of the Sacred Congregation of Indulgences, the 27th January, 1767.

HONOUR OF ST. IGNATIUS OF LOYOLA. 393

DEVOTIONS RECOMMENDED FOR EACH SUNDAY.

PERFORM your actions in imitation of those of St. Ignatius, and offer them to God in union with the desires and merits of this Saint.

Recite ten times the Our Father, Hail Mary, and Glory be to the Father, &c., or at least ten times Glory be to the Father, &c., to obtain the virtue which you propose to yourself, in honour of St. Ignatius, together with the following Antiphon and Prayer:—

*Ant.* This man, despising the world, and triumphing over earthly things, heaped up riches in heaven, both by word and work.

*V.* The Lord hath loved and adorned him.

*Ry.* A garment of glory he hath put on him.

LET US PRAY.

O God, who, for the increase of the greater glory of thy name, hast, by blessed Ignatius, strengthened thy Church-militant with new auxiliaries, graciously vouchsafe that we, assisted by his prayers, and imitating his virtues, combating here on earth, may obtain with him an everlasting crown in heaven: Through Jesus Christ our Lord. Amen.

**A Novena ; or Nine Days' Devotion to  
St. Francis Xavier,**

**APOSTLE OF THE INDIES.**

THIS Novena generally commences on the 4th and ends on the 12th of March, upon which latter day, in the year of our Lord, 1622, Pope Gregory XV. canonized the Saint.

**LITANY OF ST. FRANCIS XAVIER.**

**LORD** have mercy on us.

*Christ have mercy on us.*

**LORD** have mercy on us.

**Christ** hear us.

*Christ graciously hear us.*

**God**, the Father of heaven, *have mercy on us.*

**God** the Son, Redeemer of the world,  
*have mercy on us.*

**God** the Holy Ghost, *have mercy on us.*

**Holy Trinity** one God, *have mercy on us.*

**Holy Mary,**

**Holy Father Ignatius,**

**St. Francis Xavier**, most worthy son  
of St. Ignatius,

**St. Francis Xavier**, Apostle of the  
Indies,

**St. Francis Xavier**, announcing peace  
to men,

*Pray for us.*

Vessel of election, carrying the name  
 of Jesus to the Gentiles,  
 Vessel full of divine grace,  
 Defender of the faith,  
 Enemy of infidelity,  
 Destroyer of idols,  
 Chosen instrument of the Eternal  
 Father for the advancement of his  
 glory,  
 Faithful follower and companion of  
 Jesus Christ,  
 Pillar of the Church of God,  
 Light of infidels,  
 Master of the faithful,  
 Mirror of true piety,  
 Guide in the way of virtue and  
 perfection,  
 Pattern of apostolical spirit and  
 sanctity,  
 Light of the blind,  
 Curer of the lame,  
 Help of the shipwrecked,  
 Health of the sick,  
 Protector in time of plague, famine,  
 and war,  
 Whose power the devils obeyed,  
 Wonderful worker of miracles,  
 Refuge of the miserable,  
 Comfort of the afflicted,

*Pray for us.*

Splendour of the East,  
 Tabernacle of incorruption,  
 Treasury of divine love,  
 Glory of the Society of Jesus,  
 Xavier most poor,  
 Xavier most chaste,  
 Xavier most obedient,  
 Xavier most humble,  
 Xavier most desirous of the cross  
 and labours of Christ,  
 Xavier most zealous for God's glory  
 and the good of souls,  
 Angel in life and manners,  
 Patriarch in affection and care for  
 God's people,  
 Prophet in gift and spirit,  
 Apostle in dignity and merit,  
 Martyr in desiring to die for Christ,  
 Confessor in virtue and profession of  
 life,  
 Virgin in body and mind,

Pray for us.

Lamb of God, who takest away the sins of  
 the world, *spare us, O Lord.*

Lamb of God, who takest away the sins of  
 the world, *graciously hear us, O Lord.*

Lamb of God, who takest away the sins of  
 the world, *have mercy on us.*

Christ hear us.

*Christ graciously hear us.*

Lord have mercy on us.

*Christ have mercy on us.*

Lord have mercy on us.

Our Father, &c.

℣. Pray for us, St. Francis Xavier.

℟. That we may be made worthy of the promises of Christ.

LET US PRAY.

O God, who didst vouchsafe by the preaching and miracles of St. Francis Xavier, to join unto thy Church the countries of the Indies, grant, we beseech thee, that we, who reverence his glorious merits, may also imitate his example. Through Jesus Christ our Lord. Amen.

LET US PRAY.

O LORD Jesus Christ, true God and Man, my Creator and Redeemer, for thy sake, and because I love thee above all things, I am sorry that I have offended thee, and I firmly resolve to confess my sins, perform the penance that shall be enjoined me, and make restitution and satisfaction wherever it shall be due from me. For the love of thee, I forgive all my enemies; to thee I offer up my life, actions, and sufferings, in satisfaction for

my sins ; and I trust in thy goodness and infinite mercy that thou wilt forgive me, through the merits of thy precious blood and passion, and that thou wilt also give me grace to amend my life, and to persevere in thy service unto my death. Amen.

Most glorious St. Francis Xavier, Apostle of the Indies, if it be for the glory of God, and to thy honour, that I obtain what I ask for in this Novena, intercede for me with God, that he may grant this my petition ; if not, obtain for me that which is most conformable to his holy will and most useful to my soul. Amen.

Here say the " Our Father," and " Hail Mary," three times, and the following prayer to St. Francis Xavier :—

Most holy father, St. Francis Xavier, who didst receive praise from the mouths of innocent children, I most humbly implore thy bountiful charity through the most precious blood of Jesus, and the Immaculate Conception of our blessed Lady Mother of God, to obtain of God for me, that at the approach of my last hour, my heart may be separated from all



worldly thoughts and distractions, and be so fixed in the most ardent love of him and the desire of a happy eternity, that laying aside all earthly things which hitherto have distracted me, I may most diligently seek and truly find that one thing necessary, to die and rest in peace, under the protection of the most holy Virgin Mary, in the wounds of Jesus, her most beloved Son, in the sweet embraces of my God, and in thy presence, holy Saint, through whose intercession I hope to obtain this mercy. But yet, whilst it shall please the divine Providence to preserve my life, I beseech thee, my most loving protector and most affectionate father, to obtain for me, of his divine Majesty, that I may live as I would wish to have lived at the hour of my death, ever imitating thy virtues, and fulfilling the most holy will of God; that so my death may be a passage into life everlasting. I also beseech thee to obtain for me that which I ask in this Novena, if it be for the glory of God, and the good of my soul. Amen.

*Here you are to ask St. Francis Xavier for the particular favour you desire to obtain.*

PRAYER OF ST. FRANCIS XAVIER FOR THE  
CONVERSION OF INFIDELS.

ETERNAL God, Creator of all things, remember that thou alone didst create the souls of infidels, framing them to thine own image and likeness ; and yet behold, O God, how to thy dishonour they are daily falling into hell. Remember thy only Son Jesus Christ, who suffered for them, most bountifully shedding his precious blood ; permit him not any longer to be despised by infidels, but being appeased by the prayers of thine elect, the Saints, and of the Church, the most blessed Spouse of thy Son, vouchsafe to be mindful of thy mercy ; and, forgetting their idolatry and infidelity, cause them also to know him whom thou didst send, Jesus Christ, thy Son our Lord, who is our health, life, and resurrection, through whom we are made free and are saved, to whom be all glory for ever. Amen.

*Ant.* Fare thee well, good and faithful servant ; because thou hast been faithful over a few things, I will place thee over many things ; enter into the joy of thy Lord.

¶ Our Lord hath guided the just man by right ways.

Ry. And hath showed him the kingdom of God.

LET US PRAY.

O God, who didst vouchsafe, by the preaching and miracles of St. Francis Xavier, to join unto thy Church the countries of the Indies, grant, we beseech thee, that we who reverence his glorious merits, may also imitate his example: Through Jesus Christ our Lord. Amen.

A COMMEMORATION OF ST. IGNATIUS OF  
LOYOLA.

*Ant.* This man, despising the world, and triumphing over earthly things, heaped up riches in heaven both by word and work.

Ÿ. The Lord hath loved and adorned him.

Ry. A garment of glory he hath put on him.

LET US PRAY.

O God, who, for the increase of the greater glory of thy name, hast, by blessed Ignatius, strengthened thy Church-militant with new auxiliaries, graciously vouchsafe that we, assisted by his prayers, and imitating his virtues, combating here on earth, may obtain with him an everlasting crown in heaven: Through Jesus Christ our Lord. Amen.

## 402 DEVOTIONS OF THE SIX SUNDAYS

### COMMEMORATION OF ST. GREGORY THE GREAT, APOSTLE OF ENGLAND.

*Ant.* O most excellent Doctor, light of the holy church, blessed Gregory, lover of God's law, supplicate the Son of God for us.

*Ÿ.* The Lord hath chosen him a priest unto himself.

*Rz.* To offer up unto him the sacrifice of praise.

#### LET US PRAY.

O God, who hast bestowed the rewards of eternal life on the soul of thy servant Gregory, mercifully grant that we, who are depressed with the weight of our sins, may by his prayers be delivered: Through Jesus Christ our Lord. Amen.

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### Devotions of the Six Sundays in Honour of St. Aloysius.

THE six Sundays of St. Aloysius are kept in memory of the six years this Saint spent in the Society of Jesus. To nourish so salutary a devotion approved in heaven by many favours spiritual and temporal, Clement XII. granted a Plenary Indulgence on each of these Sundays, to all who practice this devotion.

In order to gain this Indulgence, it is requisite that these six Sundays should be kept consecutively; and that on each of them, the faithful being truly penitent, and having communicated, should spend some time in pious meditations or vocal prayer, or other works of piety in honour of the Saint.

LITANY OF ST. ALOYSIUS.

LORD have mercy on us.

*Christ have mercy on us.*

LORD have mercy on us.

CHRIST hear us.

*Christ graciously hear us.*

GOD, the Father of Heaven, *have mercy on us.*

GOD the Son, Redeemer of the world,  
*have mercy on us.*

GOD the Holy Ghost, *have mercy on us.*

Holy Trinity one God, *have mercy on us.*

Holy Mary,

Holy Mother of God,

Holy Virgin of Virgins,

St. Aloysius,

Most beloved of Christ,

The delight of the Blessed Virgin,

Most chaste youth,

Angelical youth,

Most humble youth,

Model of young students,

Despiser of riches,

*Pray for us.*

Enemy of vanities,  
 Scorners of honours,  
 Honour of princes,  
 Flower of innocence,  
 Ornament of the religious state,  
 Mirror of mortification,  
 Mirror of perfect obedience,  
 Lover of Evangelical poverty,  
 Most affectionately devout,  
 Most zealous observer of the rules,  
 Most desirous of the salvation of souls,  
 Faithful adorer of the Eucharist,  
 Particular client of St. Ignatius,

. Pray for us.

Be merciful to us, O Lord, *and spare us.*  
 Be merciful to us, O Lord, *and hear us.*

From the concupiscence of the eyes,  
 From the concupiscence of the flesh,  
 From the pride of life,  
 By the merits and intercession of  
 St. Aloysius,  
 By his angelical purity,  
 By his sanctity and glory,

O Lord, deliver us.

Lamb of God, who takest away the sins of the world, *spare us, O Lord.*

Lamb of God, who takest away the sins of the world, *graciously hear us, O Lord.*

Lamb of God, who takest away the sins of the world, *have mercy on us.*

Christ hear us.

*Christ graciously hear us.*

*V.* Pray for us, St. Aloysius.

*R.* That we may be made worthy of the promises of Christ.

LET US PRAY.

O God, the distributor of heavenly gifts, who didst join in the angelical youth Aloysius, wonderful innocence of life, with an equal severity of penance; grant through his merits and prayers, that we, who have not followed the example of his innocence, may imitate his practice of penance. Through our Lord Jesus Christ. Amen.

One of the following Prayers, according to the Sunday, may be recited next.

FIRST SUNDAY.

Most amiable Penitent! who by real grief and continual tears for thy sins, hast taught me how I should deplore mine, behold a humble suppliant at thy feet, conscious of many and grievous sins, yet averse to a due repentance. Obtain for thy client some share at least in that grief, which forced from thee so many tears, and flung thy innocent soul into such agonies.

I am indeed unworthy of such a favour: but God, whom I have offended, and to whose justice I can make no other atonement, is most worthy, to whom I should offer a sacrifice of a humble and contrite heart. Grant then, that being mindful of my iniquities, I may grieve for them, and may deem them, as they are, my only and greatest evil; that by this means and through thy intercession, I may hope to obtain the reward promised to true penitents, the pardon of all my sins: Through our Lord Jesus Christ. Amen.

## SECOND SUNDAY.

Most mortified and most innocent Aloysius! I am confounded when I behold the wide disparity between the innocence of thy life and the guilt of mine. Thou didst treat thy pure and undefiled body with the utmost rigour and severity; I indulge and pamper my rebellious flesh with so great an indulgence. How wisely didst thou comply with the inspirations of thy divine Teacher, by whose direction thou didst exact that rigorous account of thyself. How foolishly do I yield to the suggestions of the enemy of my salvation in seeking



self-ease and satisfaction. Obtain for me, I beseech thee, a holy hatred of myself, that inflamed with a just indignation at the guilt of my past disorderly life, I may have the resolution to enter into the narrow path of self-denial, which leads to bliss, and inflict on myself the punishment due to my sins. Suffer me not, O most loving Patron, to stray hereafter, or by relapsing into my former disorders, to return into the broad way which inevitably leads to perdition. Obtain a ray of heavenly grace to guide my steps, and to convince me, that the inordinate cravings of my body and senses are the most dangerous of my enemies : may I, encouraged by thy example, be ever upon the watch to observe their movements, and by a just severity keep them under due subjection; that thus victorious over myself, I may be entitled to the crown of glory promised to those who conquer themselves.

## THIRD SUNDAY.

FLOWER of innocence, most angelical youth! my soul rejoices at thy purity, so particular and above nature, which no grievous crime nor breath of impure thought could ever affect or sully. Con-

founded at the multitude of my crimes, let me address thee and humbly sue for pardon. I am sorry for, and abhor whatever is displeasing in thy most pure sight. Obtain for me of God, unsullied purity of body and mind. May whatever is unclean be abominable in my eyes. May I have resolution to guard and shut all the passages of my soul against its entrance; this I now resolve, relying with confidence on the patronage and the protection of the Immaculate Virgin Mary. "*Let my heart be undefiled, that I may not be confounded.*" (Ps. cxviii. 80.) Amen.

## FOURTH SUNDAY.

O most amiable patron, Aloysius! cast an eye of pity and compassion on thy poor client, if, considering the disparity and the irregularity of my life, I may style myself thine. Thy disengagement from the world and thy union with God are a continual reproach to me, in my attachment to the one, and my indifference to the other. I am truly poured out like water, lost in the pursuit of vain objects, and dissipated in my own unprofitable wanderings. I grieve to find myself so far from God, so much attached to the

world. My soul has forgotten God, her Saviour, and her strong support she has not remembered; obtain therefore for me a small share of that union with God which thou didst ever enjoy. May I seriously keep in view, and take delight in such things as are eternal: may I regulate my conduct by the light and maxims of the Gospel, and not by the false dictates of worldly prudence. Let those be "*a lamp to my feet, and a light to my paths.*" (Ps. cxviii. 105.)

## FIFTH SUNDAY.

ZEALOUS and loving promoter of the eternal welfare of souls, holy Aloysius! if it be true, as most certainly it is, that charity never ceases, and though born in time is perfected in eternity; why may I not, emboldened by the great charity for which thou wast so remarkable while upon earth, presume on thy favour and interest now in heaven. As thy most humble client, I beseech thee to obtain for me some spark of that pure and disinterested charity, which gave life to all thy actions. For, though a Christian, I am still unskilled how to love my neighbour as becomes a follower of Christ: I am still unacquainted

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.

O Lord Jesus Christ, I adore the sacred wound in thy blessed side. I thank thee for the infinite love manifested towards us at the opening of thy sacred heart. Grant me a pure and perfect charity, that loving all things for thy sake, and thee above all things, I may breathe my last in the purest sentiments of divine love. Protect thy holy Catholic Church, direct thy governing Vicar upon earth, all ecclesiastical orders, and all pious persons who are instrumental in the conversion of souls. Preserve in thy holy service all Christian kings and princes. Bring back into the way of salvation all those who have gone astray, whether through malice or ignorance; and subject unto thy sacred yoke all infidels, heretics, and enemies of thy holy name.

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.

LET US PRAY.

O LORD Jesus Christ, God of my heart; by those five wounds which thy love for us inflicted on thee, succour thy servants whom thou hast redeemed with thy precious blood, Amen.

Most merciful Redeemer ; by thy unspeakable torments, and by the grief which thou wast pleased to suffer for me, especially when thy soul was separated from thy body, I humbly beseech thee to secure my soul at the hour of its departure, and to comfort me then, as thou didst comfort the penitent thief, with the blessed assurance that I shall be with thee in Paradise. Amen.

Let us say thrice the Our Father and thrice the Hail Mary, in memory of the three hours our Redeemer hung upon the cross, for the souls of the faithful departed of this Congregation.

Let us say once the Our Father and the Hail Mary, for those who are in the deplorable state of mortal sin.

Let us likewise say once the Our Father and the Hail Mary, that the person of this Congregation who is to die next may depart happily, strengthened with the holy Sacraments of the Church.

Let us dispose ourselves, by acts of perfect contrition and of pure love of God, to receive profitably the Benediction of our Lord and Saviour in the adorable Sacrament of the Altar.

O MERCIFUL Redeemer, and God of infinite patience! great is my confusion when I appear in thy divine presence, because I have so frequently preferred contemptible creatures to thee, the Almighty Creator

Jerúsalem, quæ ædificáta ut civitas : \* cunus participatio ejus in idípsum.

Illuc enim ascenderunt tribus, tribus Dómini : \* testimónium Israel ad confiténdum nómini Dómini.

Quia illic sederunt sedes in iudicio : \* sedes super domum David.

Rogáte quæ ad pacem sunt Jerúsalem : \* et abundantia diligéntibus te.

Fiat pax in virtute tua : \* et abundantia in túrribus tuis.

Propter fratres meos et próximos meos : \* loquébar pacem de te.

Propter domum Dómini Dei nostri : \* quæsi vi bona tibi.

Gloria Patri, &c.

#### *Fourth Psalm.*

Psalm cxxvi.

Nisi Dóminus ædificáverit domum : \* in vanum laboraverunt qui ædificant eam.

Nisi Dóminus custodierit civitatem : \* frus-

tra vigilat qui custodit eam.

Vanum est vobis ante lucem surgere : \* surgite postquam sederitis, qui manducátis panem doloris.

Cum dederit diléctis suis somnum : \* ecce hæreditas Dómini filii, merces, fructus ventris.

Sicut sagittæ in manu poténtis : \* ita filii excussórum.

Beátus vir qui implevit desidérium suum ex ipsis : \* non confundetur, cum loquétur inimicis suis in porta.

Gloria Patri, &c.

#### *Fifth Psalm.*

Psalm cxlvii.

LAUDA, Jerúsalem, Dóminum : \* lauda Deum tuum, Sion.

Quóniam confortávit seras portárum tuárum : \* benedixit filiis tuis in te.

Qui pósuit fines tuos pacem : \* et ádipe fruménti sátiat te.

Qui emíttit elóquium suum terræ : \* velociter

currit sermo ejus.

Qui dat nivem sicut  
lanam : \* nébulam sicut  
cínereum spargit.

Mittit crystállum su-  
am sicut buccéllas : \*  
ante fáciem frígoris  
ejus quis sustinébit ?

Emíttet verbum su-  
um, et liquefáciat ea : \*  
flabit spíritus ejus, et  
fluent aquæ.

Qui annúnciat ver-  
bum suum Jacob : \* jus-  
títias et judícia sua Is-  
rael.

Non fecit táliter om-

ni natióni : \* et judícia  
sua non manifestávit  
eis.

Gloria Patri, &c.

*Psalm frequently said as  
the fifth.*

Psalm cxvi.

LAUDATE Dóminum,  
omnes gentes : \* laudáte  
eum, omnes pópuli :

Quóniam confirmáta  
est super nos, miseri-  
córdia ejus : \* et véritas  
Dómini manet in sæter-  
num.

Gloria Patri, &c.

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THE CIRCUMCISION OF OUR LORD.

FIRST AND SECOND VESPERS.—*Psalms as in  
Common of Virgins, page 457.*

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THE EPIPHANY.

FIRST AND SECOND VESPERS.—*First, Second,  
Third, and Fourth Psalm, as on Sunday; Fifth  
Psalm, Laudate Dominum, page 459.*

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S.S. PETER AND PAUL.

FIRST VESPERS.—*First, Second, Third, and  
Fourth Psalm, as on Sunday; Fifth Psalm,  
Laudate Dominum, page 459.*

SECOND VESPERS.—*As in Common of Apostles,  
page 453.*

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ALL SAINTS.

FIRST VESPERS.—*Psalms as on Sunday, except  
Fifth Psalm, Laudate Dominum, page 459.*

**SECOND VESPERS**—*As on Sunday, except Fifth Psalm, Credidi, page 453.*

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ASCENSION DAY.

**FIRST AND SECOND VESPERS.**—*First four Psalms as on Sunday; the Fifth Psalm, Laudate Dominum, page 459.*

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CORPUS CHRISTI AND FEAST OF SACRED HEART.

**SECOND VESPERS.**—*First and Second Psalm as on Sunday; Third Psalm, Credidi, page 453; Fourth Psalm, Beati omnes, as below; Fifth Psalm, Lauda Jerusalem, page 458.*

Psalm cxxvii.

BEATI omnes, qui  
timent Dóminum,\*qui  
ambulant in viis ejus.

Labóres manuum tu-  
arum quia manduca-  
bis:\*beátus es, et bene  
tibi erit.

Uxor tua sicut vitis  
abúndans,\*in latéribus  
domus tuæ.

Fílii tui sicut no-

vellæ olivarum,\*in cir-  
cúitu mensæ tuæ.

Ecce sic benedicétur  
homo,\*qui timet Dó-  
minum.

Benedícat tibi Dó-  
minus ex Sion:\*et ví-  
deas bona Jerúsalem  
ómnibus diébus vitæ  
tuæ.

Et vídeas filios fili-  
órum tuorum,\*pacem  
super Israel.

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CHRISTMAS DAY.

**FIRST VESPERS.**—*The first four Psalms as on Sunday; the Fifth Psalm, Laudate Dominum, page 459.*

**SECOND VESPERS** (and through the Octave).—*The three first Psalms as on Sunday; Fourth Psalm, De Profundis, page 238; Fifth Psalm, Memento Domine, page 456.*



## Compline.

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*The Reader begins :*

Ÿ. JUBE, domne, benedicere.

THE BLESSING.

Noctem quietam, et finem perfectum concedat nobis Dominus omnipotens.

Ry. Amen.

SHORT LESSON.

FRATRES, sobrii estote, et vigilate : quia adversarius vester diabolus tamquam leo rugiens circuit, quærens quem devoret : cui resistite fortes in fide. Tu autem, Domine, miserere nobis.

Ry. Deo gratias.

Ÿ. Adjutorium nostrum in nomine Domini.

Ry. Qui fecit cælum et terram.

Pater noster. (*Said secretly.*)

*Then the Hebdomadarius makes the Confession :*

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et vobis, fratres : quia peccavi nimis cogitatione, verbo, et opere : mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaellem, Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et vos, fratres, orare pro me ad Dominum Deum nostrum.

*The Choir answers :*

Misereatur tui omnipotens Deus, et di-

missis peccatis tuis,  
perducat te ad vitam  
æternam.

Ry. Amen.

*Then the Choir repeats  
the Confession :*

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et tibi, pater : quia peccavi nimis cogitatione, verbo, et opere ; mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaellem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et te, pater, orare pro me ad Dominum Deum nostrum.

*The Hebdomadarius  
says :*

Misereatur vestri omnipotens Deus, et dimissis peccatis ves-

tris, perducat vos ad vitam æternam.

Ry. Amen.

Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.

Ry. Amen.

*Then is said :*

Ÿ. Converte nos, Deus salutaris noster.

Ry. Et averte iram tuam a nobis.

Ÿ. Deus in adjutorium meum intende.

Ry. Domine, ad adjuvandum me festina.

Ÿ. Gloria Patri, et Filio, et Spiritui Sancto.

Ry. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

Alleluia, *vel* Laus tibi, Domine, Rex æternæ gloriæ.

Ant. Miserere.

*In Paschal time :*

Ant. Alleluia.

## Psalm iv.

Cum invocárem, ex-  
audívit me Deus jus-  
titiæ meæ: \* in tribula-  
tione dilatásti mihi.

Miserére mei: \* et  
exaúdi orationem me-  
am.

Fílii hóminum ús-  
quequo gravi corde: \*  
ut quid diligitis vanitá-  
tem, et quæritis men-  
dácium?

Et scitôte quóniam  
mirificávit Dóminus  
sanctum suum: \* Dó-  
minus exaúdiet me cum  
clamávero ad eum.

Irascímini, et nolíte  
peccáre: \* quæ dicitis  
in córdibus vestris, in  
cubílibus vestris com-  
pungímini.

Sacrificáte sacrifi-  
cium justitiæ, et spe-  
ráte in Dómino: \* mul-  
ti dicunt, Quis osténdit  
nobis bona?

Signátum est super  
nos lumen vultus tui,  
Dómine: \* dedísti læ-  
títiam in corde meo.

A fructu fruménti,  
vini, et ólei sui: \* mul-  
tiplicáti sunt.

In pace in idípsum: \*

dórmiam et requiées-  
cam.

Quoniam tu, Dó-  
mine, singuláriter in  
spe: \* constituísti me.

Gloria Patri, &c.

## Psalm xxx.

In te, Dómine, spe-  
rávi, non confúndar in  
ætérnum: \* in justitia  
tua libera me.

Inclína ad me aurem  
tuam: \* accélera, ut  
éruas me.

Esto mihi in Deum  
protectórem, et in do-  
mum refúgii: \* ut sal-  
vum me fácias.

Quóniam fortitúdo  
mea, et refúgium meum  
es tu: \* et propter no-  
men tuum dedúces me,  
et enútries me.

Edúces me de láqueo  
hoc, quem abscondé-  
runt mihi: \* quóniam  
tu es protéctor meus.

In manus tuas com-  
mendo spíritum me-  
um: \* redemísti me,  
Dómine, Deus veritátis.

Gloria Patri, &c.

Psalm xc.

QUI hábitat in adjutório Altissimi : \* in protectione Dei coeli commorabitur.

Dicet Dómino, Susceptor meus es tu, et refúgium meum : \* Deus meus, sperábo in eum.

Quóniam ipse liberávit me de láqueo venántium : \* et a verbo áspero.

Scápolis suis obumbrábit tibi : \* et sub pennis ejus sperábis.

Scuto circúmdabit te véritas ejus : \* non timébis a timóre noctúrno.

A sagítta volánte in die, a negótio perambulánte in ténebris : \* ab incúrso et dæmónio meridiáno.

Cadent a látere tuo mille, et decem míllia a dextris tuis : \* ad te autem non appropinquábit.

Verúmtamen óculis tuis considerábis : \* et retributió nem peccatórum vidébis.

Quóniam tu es, Dómine, spes mea : \* altis-

simum posuísti refúgium tuum.

Non accédet ad te malum : \* et flagéllum non appropinquábit tabernáculo tuo.

Quóniam Angelissuis mandávit de te : \* ut custódiant te in ómnibus viis tuis.

In mánibus portábunt te : \* ne forte offendas ad lápidem pedem tuum.

Super áspidem et basiliscum ambulábis : \* et conculcábis leónem et draconem.

Quóniam in me sperávit liberábo eum : \* prótegam eum, quóniam cognóvit nomen meum.

Clamábit ad me, et ego exaúdiam eum : \* cum ipso sum in tribulatione ; erípiam eum, et glorificábo eum.

Longitúdine diérum replébo eum : \* et osténdam illi salutáre meum.

Gloria Patri, &c.

Psalm cxxxiii.

Ecc̃e nunc, benedí-

**cite** Dóminum : \* omnes  
servi Dómini.

Qui statis in domo  
Dómini : \* in átriis do-  
mus Dei nostri.

In nóctibus extóllite  
manus vestras in sanc-  
ta : \* et benedícite Dó-  
minum.

Benedícat te Dómi-  
nus ex Sion : \* qui fecit  
cælum et terram.

Gloria Patri, &c.

*Ant.* Miserere mihi,  
Domine, et exaudi ora-  
tionem meam.

#### HYMN.

Telucis anteterminum,  
Rerum Creator, posci-  
mus ;

Ut pro tua clementia,  
Sis præsul et custodia.

Procul recedant som-  
nia,

Et noctium phantas-  
mata ;

Hostemque nostrum  
comprime,  
Ne polluantur corpora.

Præsta, Pater piissime,  
Patrique compar Unice,  
Cum Spiritu Paraclito,  
Regnans per omne  
sæculum. Amen.

#### LITTLE CHAPTER.

Jerem. xiv.

Tu autem in nobis  
es, Domine, et nomen  
sanctum tuum invoca-  
tum est super nos, ne  
derelinquas nos, Do-  
mine Deus noster.

*Rz.* Deo gratias.

#### Short Responsory.

In manus tuas, Do-  
mine, commendo spiri-  
tum meum.

*Choir.* In manus tuas,  
Domine, commendo  
spiritum meum.

*Ÿ.* Redemisti nos,  
Domine, Deus veri-  
tatis.

*Choir.* Commendo  
spiritum meum.

*Ÿ.* Gloria Patri, et  
Filio, et Spiritui Sanc-  
to.

*Choir.* In manus tuas,  
Domine, commendo  
spiritum meum.

*Ÿ.* Custodi nos, Do-  
mine, ut pupillam  
oculi.

*Rz.* Sub umbra ala-  
rum tuarum protege  
nos.

*In Paschal time, the  
above are said thus :*

In manus tuas, Domine, commendo spiritum meum. Alleluia, alleluia.

*Choir.* In manus tuas, Domine, commendo spiritum meum. Alleluia, alleluia.

Ÿ. Redemisti nos, Domine, Deus veritatis.

*Choir.* Alleluia, alleluia.

Ÿ. Gloria Patri, &c.

*Choir.* In manus tuas, Domine, commendo spiritum meum. Alleluia, alleluia.

Ÿ. Custodi nos, Domine, ut pupillam oculi. Alleluia.

R̃. Sub umbra alarum tuarum protege nos. Alleluia.

*The Nunc dimittis.*

*Ant.* Salva nos.

NUNC dimittis servum tuum, Domine : \* secundum verbum tuum in pace.

Quia vidérunt óculi mei \* salutáre tuum.

Quod parásti \* ante fáciem ómnium populórum.

Lumen ad revelatióem géntium,\* et glóriam plebis tuæ Israel.

Gloria Patri, &c.

*Ant.* Salva nos, Domine, vigilantes, custodi nos dormientes : ut vigilemus cum Christo, et requiescamus in pace. (*In Paschal time, Alleluia.*)

(*The following Prayers are omitted on Doubles and within Octaves :*)

Kyrie eleison.

Christe eleison.

Kyrie eleison.

Pater noster, &c. (*Secretly.*)

Ÿ. Et ne nos inducas in tentationem.

R̃. Sed libera nos a malo.

Credo in Deum, *secretly* (page 471).

Ÿ. Carnis resurrectionem.

R̃. Vitam æternam.

Amen.

Ÿ. Benedictus es, Domine, Deus patrum nostrorum.

R̃. Et laudabilis et gloriosus in sæcula.

Ÿ. Benedicamus Patrem et Filium cum Sancto Spiritu.

Rz. Laudemus, et superexaltemus eum in sæcula.

Ÿ. Benedictus es, Domine, in firmamento cœli.

Rz. Et laudabilis, et gloriosus, et superexaltatus in sæcula.

Ÿ. Benedicat et custodiat nos omnipotens et misericors Dominus.

Rz. Amen.

Ÿ. Dignare, Domine, nocte ista.

Rz. Sine peccato nos custodire.

Ÿ. Miserere nostri, Domine.

Rz. Miserere nostri.

Ÿ. Fiat misericordia tua, Domine, super nos.

Rz. Quemadmodum speravimus in te.

Ÿ. Domine, exaudi orationem meam.

Rz. Et clamor meus ad te veniat.

Ÿ. Dominus vobiscum.

Rz. Et cum spiritu tuo.

## OREMUS.

VISITA, quæsumus, Domine, habitationem istam, et omnes insidias inimici ab ea longe repelle: Angeli tui sancti habitent in ea, qui nos in pace custodiant: et benedictio tua sit super nos semper. Per Dominum.

Ÿ. Dominus vobiscum.

Rz. Et cum spiritu tuo.

Ÿ. Benedicamus Domino.

Rz. Deo gratias.

## THE BLESSING.

BENEDICAT et custodiat nos omnipotens et misericors Dominus, Pater, et Filius, et Spiritus Sanctus.

Rz. Amen.

(Then is said one of the Antiphons of the Blessed Virgin, according to the season. The Antiphon is to be said kneeling, except in Paschal time, when it is to be said standing.)

## L

*From Saturday before  
First Sunday in Ad-  
vent to the Purifica-  
tion, inclusively :*

ALMA Redemptoris  
Mater, quæ pervia  
cœli

Porta manes, et Stella  
maris, succurre ca-  
denti,

Surgere qui curat po-  
pulo: tu quæ genu-  
isti,

Natura mirante, tuum  
sanctum Genitorem:

Virgo prius ac poste-  
rius, Gabrielis ab  
ore,

Sumens illud Ave, pec-  
catorum miserere.

*In Advent:*

Ÿ. Angelus Domini  
nuntiavit Mariæ.

Ry. Et concepit de  
Spiritu Sancto.

OREMUS.

GRATIAM tuam, quæ-  
sumus, Domine, men-  
tibus nostris infunde;  
ut qui, Angelo nunti-  
ante, Christi Filii tui  
Incarnationem cogno-

vimus, per passionem  
ejus et crucem, ad re-  
surrectionis gloriam  
perducamur. Per eun-  
dem Christum Domi-  
num nostrum.

Ry. Amen.

*From Christmas-day to  
the Purification :*

Ÿ. Post partum Vir-  
go inviolata perman-  
sisti.

Ry. Dei Genitrix,  
intercede pro nobis.

OREMUS.

DEUS, qui salutis  
æternæ, beatæ Mariæ  
virginitate fœcunda,  
humano generi præmia  
præstitisti; tribue,  
quæsumus, ut ipsam  
pro nobis intercedere  
sentiamus, per quam  
meruimus Auctorem  
vitæ suscipere, Domi-  
num nostrum Jesum  
Christum Filium tuum.  
Qui vivit, &c.

Ry. Amen.

Ÿ. Divinum auxili-  
um maneat semper  
nobiscum.

Ry. Amen.

Pater noster, &c.  
(*Secretly.*)



## II.

*From the Feast of the  
Purification to Moun-  
day Thursday, exclu-  
sively :*

**Ave** Regina cœlorum,  
**Ave** Domina Angelo-  
rum,  
Salve radix, salve por-  
ta,  
**Ex** qua mundo lux  
est orta.

Gaude, Virgo glorio-  
sa,  
Super omnes speciosa,  
Vale, O valde decora!  
Et pro nobis Christum  
exora.

Ÿ. Dignare me lau-  
dare te, Virgo sacrata.

R̃. Da mihi virtu-  
tem contra hostes tuos.

## OREMUS.

**CONCEDE**, misericors  
Deus, fragilitati nos-  
træ præsidium ; ut qui  
Sanctæ Dei Genitricis  
memoriam agimus, in-  
tercessionis ejus auxi-  
lio a nostris iniquitati-  
bus resurgamus. Per  
eundem Christum, &c.

R̃. Amen.

Ÿ. Divinum auxili-  
um maneat semper no-  
biscum.

R̃. Amen.

## III.

*From Holy Saturday  
till Trinity Eve.*

**REGINA** Cœli, lætare,  
alleluia.

Quia quem meruisti  
portare, alleluia.

Resurrexit sicut dixit:  
alleluia.

Ora pro nobis Deum:  
alleluia.

Ÿ. Gaude et lætare,  
Virgo Maria : alleluia.

R̃. Quia surrexit  
Dominus vere : alle-  
luia.

## OREMUS.

**DEUS**, qui per Resur-  
rectionem Filii tui Do-  
mini nostri Jesu Chris-  
ti mundum lætificare  
dignatus es ; præsta,  
quæsumus, ut per ejus  
Genitricem Virginem  
Mariam, perpetuæ ca-  
piamus gaudia vitæ.  
Per eundem Christum,  
&c.

R̃. Amen.

✠. Divinum auxilium maneat semper nobiscum.

Ry. Amen.

IV.

*From Trinity Sunday to Advent.*

SALVE Regina, Mater misericordis.

Vita, dulcedo, et spes nostra, salve.

Ad te clamamus, exules filii Hevæ;

Ad te suspiramus, gementes et flentes in hac lacrymarum valle.

Eia ergo, Advocata nostra,

Illos tuos misericordes oculos ad nos converte;

Et Jesum, benedictum fructum ventris tui,

Nobis post hoc exilium ostende,

O clemens, O pia, O dulcis Virgo Maria.

✠. Ora pro nobis sancta Dei Genitrix.

Ry. Ut digni efficiamur promissionibus Christi.

OREMUS.

OMNIPOTENS, semipiterne Deus, qui gloriosæ Virginis Matris Mariæ corpus et animam, ut dignum Filii tui habitaculum effici mereretur, Spiritu Sancto co-operante, præparasti; da ut cujus commemoratione lætamur, ejus pia intercessionem ab instantibus malis et a morte perpetua liberamur. Per eundem Christum, &c.

Ry. Amen.

✠. Divinum auxilium maneat semper nobiscum.

Ry. Amen.

PATER noster, qui es in cœlis; sanctificetur nomen tuum; adveniat regnum tuum; fiat voluntas tua, sicut in cœlo et in terra. Panem nostrum quotidianum da nobis hodie; et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris; et ne nos inducas in tentationem; sed libera nos a malo. Amen.

**Ave** Maria, gratia plena, Dominus tecum; benedicta tu in mulieribus, et benedictus fructus ventris tui, Jesus. Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc et in hora mortis nostræ. Amen.

**Credo** in Deum, Patrem omnipotentem, creatorem cœli et terræ. Et in Jesum Christum, Filium ejus unicum, Dominum nostrum; qui conceptus est de Spiritu

Sancto, natus ex Maria Virgine, passus sub Pontio Pilato, crucifixus, mortuus, et sepultus: descendit ad inferos; tertia die resurrexit a mortuis; ascendit ad cœlos, sedet ad dexteram Dei Patris omnipotentis; inde venturus est judicare vivos et mortuos. Credo in Spiritum Sanctum, sanctam Ecclesiam Catholicam, Sanctorum communionem, remissionem peccatorum, carnis resurrectionem, vitam æternam. Amen.

---

PRAYER AFTER DIVINE OFFICE.

To the most holy and undivided Trinity, to the Humanity of our Lord Jesus Christ, to the fruitful virginity of the most blessed and glorious Mary ever Virgin, and to the whole company of Saints, be for ever praise, honour, power, and glory from every creature; and to us be remission of all our sins, world without end. Amen.

Ÿ. Blessed is the womb of Mary the Virgin, which bore the Son of the Eternal Father.

Rz. And blessed are the breasts which gave suck to Christ the Lord.

Our Father. Hail Mary.

## Benediction of the Most Holy Sacrament.



*When the Priest opens the Tabernacle, and incenses the Blessed Sacrament, is sung the Hymn:*

<p>O SALUTARIS hostia,            Quæ coeli pandis ostium:        Bella premunt hostilia,            Da robur, fer auxilium.</p>	<p>O SAVING Victim,            opening wide            The gate of heav'n            to man below!        Our foes press on from            every side;        Thine aid supply, thy            strength bestow.</p>
--	--

<p>Uni trinoque Domino            Sit sempiterna gloria,        Qui vitam sine termino            Nobis donet in patria. Amen.</p>	<p>To thy great name be            endless praise,            Immortal Godhead,            one in three!        Oh, grant us endless            length of days            In our own native            land with thee.            Amen.</p>
--	---

*After which follows the Litany of the Blessed Virgin, see page 232, or some Psalm (the Psalm "Quam dilecta," will be found in page 480), or Antiphon, or Hymn appropriate to the Feast, or in honour of the Most Holy Sacrament.*

*If the Te Deum, page 126, be sung, the persons present stand until the words Te ergo, quæsumus (We pray thee, therefore), are sung, when they kneel.*

*Then is sung the Hymn Tantum ergo Sacramentum, all present making a profound inclination (not prostration) while the words Veneremur cernui are being sung.*

TANTUM ergo Sacra-	Down in adoration
mentum	falling,
Veneremur cernui:	Lol the sacred host
	we hail:
Et antiquum documen-	And o'er ancient
tum	forms departing,
Novo cedat ritui;	Newer rites of grace
Præstet fides supple-	prevail;
mentum	Faith for all defects
Sensuum defectui.	supplying
	Where the feeble
	senses fail.

Genitori, Genitoque,	To the everlasting Fa-
Laus et jubilatio,	ther,
Salus, honor, virtus	And the Son who
quoque	reigns on high,
Sit et benedictio:	With the Holy Ghost
	proceeding
Procedenti ab utroque	Forth from each,
	eternally,
Compar sit laudatio.	Be salvation, honour,
	blessing,
Amen.	Might and endless
	majesty! Amen.

*Then are sung the following Versicles and Prayer.*

✠. Panem de cœlo  
præstitisti eis. [*Alle-  
luia tempore Paschæ et  
Oct. Corp. Christi.*]

✠. Thou didst give  
them bread from hea-  
ven. [*Alleluia in Pas-  
chal time, and Octave of  
Corp. Christi.*]

Ry. Omne delecta-  
mentum in se habentem. [*Alleluia.*]

Ry. Containing in  
itself all sweetness.  
[*Alleluia.*]

## OREMUS.

DEUS, qui nobis sub  
Sacramento mirabili,  
passionis tuæ memo-  
riam reliquisti: tribue,  
quæsumus, ita nos Cor-  
poris et Sanguinis tui  
sacra mysteria vene-  
rari; ut redemptionis  
tuæ fructum in no-  
bis jugiter sentiamus.  
Qui vivis, &c. Amen.

## LET US PRAY.

O GOD, who under a  
wonderful Sacrament  
has left us a memorial  
of thy passion; grant  
us we beseech thee, so  
to venerate the sacred  
mysteries of thy body  
and blood, that we may  
ever feel within us the  
fruit of thy redemp-  
tion. Who livest, &c.  
Amen.

*Here the Benediction is given with the Blessed  
Sacrament, all bowing down in profound ado-  
ration, and beseeching the blessing of Jesus  
Christ on themselves, and on the whole Church.*

Adoremus in æter-  
num Sanctissimum Sa-  
cramentum.

May we for ever  
adore the most Holy  
Sacrament.



*Praises of the Holy Name.*

**BLESSED** be God ; blessed be his holy **Name**. Blessed be Jesus Christ, true God and true man. Blessed be the name of Jesus. Blessed be Jesus in the most Holy Sacrament of the Altar. Blessed be the great Mother of God, Mary, most holy. Blessed be the Holy and Immaculate Conception. Blessed be the name of Mary, Virgin and Mother. Blessed be God in his Holy Angels, and in his Saints.

(If these Praises be said by way of reparation for blasphemy, one year's Indulgence is granted for each recital; and a Plenary Indulgence, if said once a day for a month, on the usual conditions. A.)

*Benedictus.*

**BENEDICTUS** Dóminus Deus Israel: \* quia visitávit, et fecit redemptionem plebis suæ.

Et eréxit cornu salutis nobis, \* in domo David púeri sui.

Sicut locútus est per os sanctórum, \* qui a sæculo sunt Prophetárum ejus.

**BLESSED** be the Lord God of Israel: for he hath visited and wrought the redemption of his people.

And hath raised up a horn of salvation to us: in the house of his servant David.

As he spake by the mouth of his holy prophets: who are from the beginning.

Salútem ex inimícis nostris,\* et de manu ómnium qui odérunt nos.

Ad faciéndam misericórdiam cum pátribus nostris,\* et memorári testaménti sui sancti.

Jusjurándum quod jurávit ad Abraham patrem nostrum,\* dáturum se nobis.

Ut sine timóre, de manu inimicórum nostrórum liberáti,\* serviámus illi,

In sanctitáte et iustítia coram ipso,\* ómnibus diébus nostris.

Et tu, puer, Prophéta Altíssimi vocàberis; \*præbis enim ante fáciem Dómini, paráre vias ejus.

Ad dandam sciéntiam salútis plebi ejus;\* in remissionem peccatórum eórum.

Per víscera misericórdiæ Dei nostri;\* in quibus visitávit nos oriens ex alto.

Salvation from our enemies: and from the hand of all that hate us.

To perform mercy to our fathers: and to remember his holy testament.

The oath that he swore to Abraham our father: that he would grant unto us:

That being delivered from the hands of our enemies: we may serve him without fear,

In holiness and justice before him: all the days of our life.

And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways.

To give knowledge of salvation unto his people: for the remission of their sins.

Through the bowels of the mercy of our God: whereby the orient from on high hath visited us.



Illumináre his, qui  
in ténebris et in umbra  
mortis sedent; \* ad di-  
rigéndos pedes nostros  
in viam pacis.

Gloria Patri, &c.

To enlighten them  
that sit in darkness,  
and in the shadow of  
death: to direct our  
feet into the way of  
peace.

Glory be to the Fa-  
ther, &c.

---

### Adoro te Devote.

*Hymn of St. Thomas of Aquin, in honour of the  
Most Blessed Sacrament.*

ADORO te devote, latens Deitas,  
Quæ sub his figuris vere latitas,  
Tibi se cor meum totum subjicit,  
Quia te contemplans totum deficit.

Visus, tactus, gustus in te fallitur;  
Sed auditui solo tuto creditur.  
Credo quidquid dixit Dei Filius:  
Nil hoc verbo veritatis verius.

In cruce latebat sola Deitas:  
At hic simul latet et humanitas.  
Ambo tamen credens atque confitens,  
Peto quod petivit latro pœnitens.

Plagas, sicut Thomas, non intueor,  
Deum tamen meum te confiteor.  
Fac me tibi semper magis credere,  
In te spem habere, te diligere.

O memoriale mortis Domini.  
Panis vivus vitam præstans homini,  
Præsta meæ menti de te vivere,  
Et te illi semper dulce sapere.

In figuris præsignatur.  
 Cum Isaac immolatur,  
 Agnus Paschæ depu-  
 tatur,  
 Datur Manna patri-  
 bus.

Bone pastor, panis  
 vere,  
 Jesu nostri miserere:  
 Tu nos pasce, nos  
 tuere

Tu nos bona fac videre  
 In terra viventium.  
 Tu qui cuncta scis, et  
 vales,  
 Qui nos pascis hic  
 mortales:

Tuos ibi commensales,  
 Cohæredes et sodales,  
 Fac Sanctorum ci-  
 vium.  
 Amen. Alleluia.

### Quam Dilecta.

Psalm lxxxi.

QUAM dilécta taber-  
 nacula tua, Dómine  
 virtútum! \* concupíscit  
 et déficit ánima mea  
 in átria Dómini.

Cor meum et caro  
 mea\* exultavérunt in  
 Deum vivum

Etenim passer invé-  
 nit sibi domum: et  
 turtur nidum sibi, ubi  
 ponat pullos suos.

Altária tua, Dómine  
 virtútum: \* Rex meus,  
 et Deus meus.

How lovely are thy  
 tabernacles, O Lord  
 of hosts: my soul  
 longeth and fainteth  
 for the courts of the  
 Lord.

My heart and my  
 flesh: have rejoiced in  
 the living God.

For the sparrow  
 hath found her a  
 house: \* and the tur-  
 tle a nest for herself,  
 where she may lay  
 her young.

Even thy altars, O  
 Lord of hosts: my  
 King and my God.

Beáti qui hábitant  
in domo tua, Dómine:  
\* in sæcula sæculórum  
laudábunt te.

Beátus vir cujus est  
auxílium abs te : \* as-  
censiónes in corde suo  
dispósuit, in valle la-  
crymárum, in loco  
quem pósuit.

Etenim benedicti-  
onem dabit legialátor,  
ibunt de virtute in vir-  
tutem : \* vidébitur  
Deus déorum in Sion.

Dómine Deus virtú-  
tum, exaúdi oratióem  
meam : \* auribus pér-  
cipe, Deus Jacob.

Protéctor noster ás-  
pice, Deus : \* et réspice  
in fáciem Christi tui.

Quia mélior est dies  
una in átriis tuis \*  
super millia.

Elégi abjéctus esse  
in domo Dei mei, \*  
magis quam habitáre  
in tabernáculis pecca-  
tórum.

Quia misericórdiam,  
et veritátem diligit

Blessed are they that  
dwell in thy house, O  
Lord: they shall praise  
thee for ever and ever.

Blessed is the man  
whose help is from  
thee: in his heart he  
hath disposed to ascend  
by steps, in the vale of  
tears, in the place that  
he hath fixed.

For the lawgiver  
shall give a blessing,  
they shall go from vir-  
tue to virtue: the God  
of gods shall be seen  
in Sion.

O Lord God of hosts  
hear my prayer: give  
ear, O God of Jacob.

Behold, O God, our  
protector: and look  
upon the face of thine  
Anointed.

For one day in thy  
courts: is better than  
a thousand.

I have chosen rather  
to be an abject in  
the house of my God:  
than to dwell in the  
tabernacles of sinners.

For God loveth mer-  
cy and truth: the Lord

Deus : \* grátiam et will give grace and.  
glóriam dabit Dómi- glory.  
nus.

Non privábit bonis He will not deprive  
eos qui ámbulant in of good things them  
innocéntia: \* Dómine that walk in inno-  
virtútum, beátus homo cence: O Lord of hosts,  
qui sperat in te. blessed is the man that  
hopeth in thee.

Gloria Patri, &c.

Glory be to the Fa-  
ther, &c.

### Prayer of St. Ignatius of Loyola.

TAKE, O Lord, and receive all my liberty,  
my memory, my understanding, and my  
whole will, whatever I have and possess:  
Thou hast given me all these things, to  
thee, O Lord, I restore them; all are  
thine; dispose of them entirely according  
to thy will. Give me thy love and thy  
grace, for this is enough for me. Amen.



FINIS.

# Contents.

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	PAGE.
<b>Explanatory Notice</b> - - - - -	iii.
<b>Table of Feasts and Fasts</b> - - - - -	iv.
——— <b>Moveable Feasts</b> - - - - -	vii.
<b>Eight Plenary Indulgences granted to the</b>	
<b>Faithful in England</b> - - - - -	viii.
<b>Lay Baptism</b> - - - - -	x.
<b>Instructions and Devotions on Rising</b> - - -	1
<b>Morning Prayers</b> - - - - -	2
<b>The “Angelus Domini” and “Regina Cœli”</b>	16
<b>Instruction on Meditation</b> - - - - -	23
<b>Short Meditations for each Day of the</b>	
<b>Month</b> - - - - -	26
<b>Acts of Faith, Hope, Charity, and Con-</b>	
<b>trition</b> - - - - -	72
<b>The Holy Sacrifice of the Mass</b> - - -	75
<b>Prayers before Mass on Sundays</b> - - -	77
<b>A Devout Method of Hearing Mass</b> - - -	86
<b>The Asperges</b> - - - - -	106
<b>The Ordinary of the Mass</b> - - - - -	108
<b>Prayers after Mass on Sundays</b> - - -	125
<b>Manner of Serving at Mass</b> - - - - -	135
<b>On the Performance of the Ordinary Ac-</b>	
<b>tions of the Day</b> - - - - -	141

	PAGE
Ejaculatory Prayers - - - - -	143
Grace before and after Meals - - - - -	147
Consecration of Study to Mary Immaculate - - - - -	148
Short Visits to the Blessed Sacrament for every Day in the Week - - - - -	149
Creed of St. Athanasius - - - - -	158
Universal Prayer - - - - -	162
Pontifical Indulgences - - - - -	172
Notice of Indulgences attached to the Rosary - - - - -	175
The Living Rosary - - - - -	179
Mysteries of the Rosary - - - - -	180
Little Office of the Immaculate Conception ( <i>Latin and English</i> ) - - - - -	193
Seven Penitential Psalms - - - - -	209
Litany of the Saints ( <i>Latin and English</i> ) - - - - -	218
Night Prayers - - - - -	232
Short Meditations on Death - - - - -	245
On the Choice of a State of Life - - - - -	247
Instructions and Devotions for Confession - - - - -	250
_____ for Holy Communion - - - - -	273
_____ for Confirmation - - - - -	296
_____ for the Sick - - - - -	306
_____ for the Dying - - - - -	318
Prayers for the Dead - - - - -	328

CONTENTS.	485
	PAGE.
Burial of the Dead for Adults ( <i>Latin and English</i> ) - - - - -	330
Indulgences attached to Devotions for the Faithful Departed - - - - -	341
DEVOTIONS IN HONOUR OF THE SACRED	
HEART OF JESUS:	
Act of Consecration - - - - -	345
Litany of the Sacred Heart- - - - -	346
Act of Reparation - - - - -	349
Prayer of St. Gertrude - - - - -	351
Confraternity of the Sacred Heart - - - - -	352
Devotion to the Agonizing Heart of Jesus - - - - -	354
Guard of Honour of the Sacred Heart - - - - -	355
Apostleship of Prayer - - - - -	358
DEVOTIONS IN HONOUR OF THE IMMACULATE HEART OF MARY:	
Act of Consecration - - - - -	192
Litany of the Immaculate Heart - - - - -	362
Confraternity of the Immaculate Heart - - - - -	364
OCCASIONAL DEVOTIONS:	
The "Quarant'Ore," or Forty Hours' Prayer - - - - -	366
Reparation of Injuries done to the Blessed Sacrament - - - - -	367

DECADENNAL DEVOTIONS.

	PAGE.
The Way of the Cross - - - - -	374
The "Agony Des" - - - - -	422
Month of May - - - - -	391
Jejuniaria of our Blessed Lady - -	413
Devotion of the Ten Sundays in Honour of St. Ignatius - - -	392
Novena of St. Francis Xavier - - -	394
Six Sundays in Honour of St. Aloysius -	402
Devotions in Honour of St. Stanislaus -	414
Devotions in Honour of Blessed John Berkham - - - - -	444
Devotion of the "Bona Mors" - - -	434
Contrition of the "Bona Mors" - -	437

LITANIES.

Litany of the Saints <i>Latin and Eng- lish</i> - - - - -	213
Litany of the Most Holy Name of Jesus <i>Latin and English</i> - - - - -	168
----- Sacred Heart of Jesus - -	346
----- Loretto: <i>Latin and English</i> -	12
----- the Immaculate Heart of Mary - - - - -	363
----- St. Joseph - - - - -	306
----- St. Francis Xavier - - - - -	394
----- St. Aloysius - - - - -	403



## OCCASIONAL PRAYERS :

	PAGE.
" O Deus, ego amo te " - - - -	295
" En ego " (after Holy Communion) -	291
" Anima Christi " ( <i>Latin and English</i> )	292
Act of Consecration to our Blessed Lady ( <i>Latin and English</i> ) - - -	18
" Memorare " ( <i>Latin and English</i> ) -	19
Prayer to our Blessed Lady - - -	19
Consecration of Study to Mary Imma- culate ( <i>Latin and English</i> ) - - -	148
Prayer to Mary Immaculate - - -	150
Dedication to St. Joseph - - - -	20
Prayer to St. Joseph - - - - -	21
_____ to our Guardian Angel - - -	21
_____ to St. Aloysius, for Purity -	22
_____ of St. Ignatius of Loyola - - -	482
_____ of B. John Berchmans - - -	447
_____ before every Important Action	143
_____ for the Blessing of God on the Choice of a State of Life	248
_____ to be said by those who wear the "Agnus Dei " - - -	423
_____ after Divine Office - - - -	471
_____ for the Holy Catholic Church	440
_____ for the Pope - - - - -	440
_____ for Bishops and their Flock -	440

## OCCASIONAL PRAYERS:

	PAGE.
Prayer for a Congregation or Family	441
—— for Peace - - - - -	441
—— in any Tribulation - - - - -	442
—— of Children for their Parents -	442
—— for a Friend - - - - -	443
—— for the Faithful Departed - -	338
—— on the day of a Person's De- cease or Burial - - - - -	339
—— on the Anniversary of a Per- son's Burial - - - - -	339
—— for one lately Deceased - -	339
—— for a Bishop or Priest De- ceased - - - - -	340
—— for a Father or Mother De- ceased - - - - -	340
—— for Friends or Benefactors De- ceased - - - - -	340
—— for a Deceased Friend - - -	443

## HYMNS:

Te Deum ( <i>Latin and English</i> ) - - -	126
To the Most Holy Name ( <i>Latin and</i> <i>English</i> ) - - - - -	164
Ad quem diu suspiravi - - - - -	293
O Deus, ego amo te - - - - -	295

HYMNS:

	PAGE.
Veni, Creator Spiritus ( <i>Latin and English</i> ) - - - - -	301
Veni, Sancte Spiritus ( <i>Latin and English</i> ) - - - - -	303
To Jesus' Heart all Burning - - - - -	367
Te Lucis ante terminum - - - - -	465
O Salutaris hostia - - - - -	472
Adoro te devote - - - - -	477
Lauda, Sion - - - - -	478
Ave, Maris Stella ( <i>Latin and English</i> )	235
Stabat Mater ( <i>Latin and English</i> ) -	387
Dies iræ - - - - -	342
Vespers for Sundays and Festivals - -	448
Compline - - - - -	461
Antiphons of B. V. M., according to the season of the year - - - - -	467
Benediction of the Most Holy Sacrament	472
Psalm "Miserere" ( <i>Latin and English</i> ) -	131
—— "Benedictus" ( <i>Latin and English</i> )	475
—— "Quam Dilecta" ( <i>Latin and English</i> ) - - - - -	480
Prayer of St. Ignatius of Loyola - - -	482

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